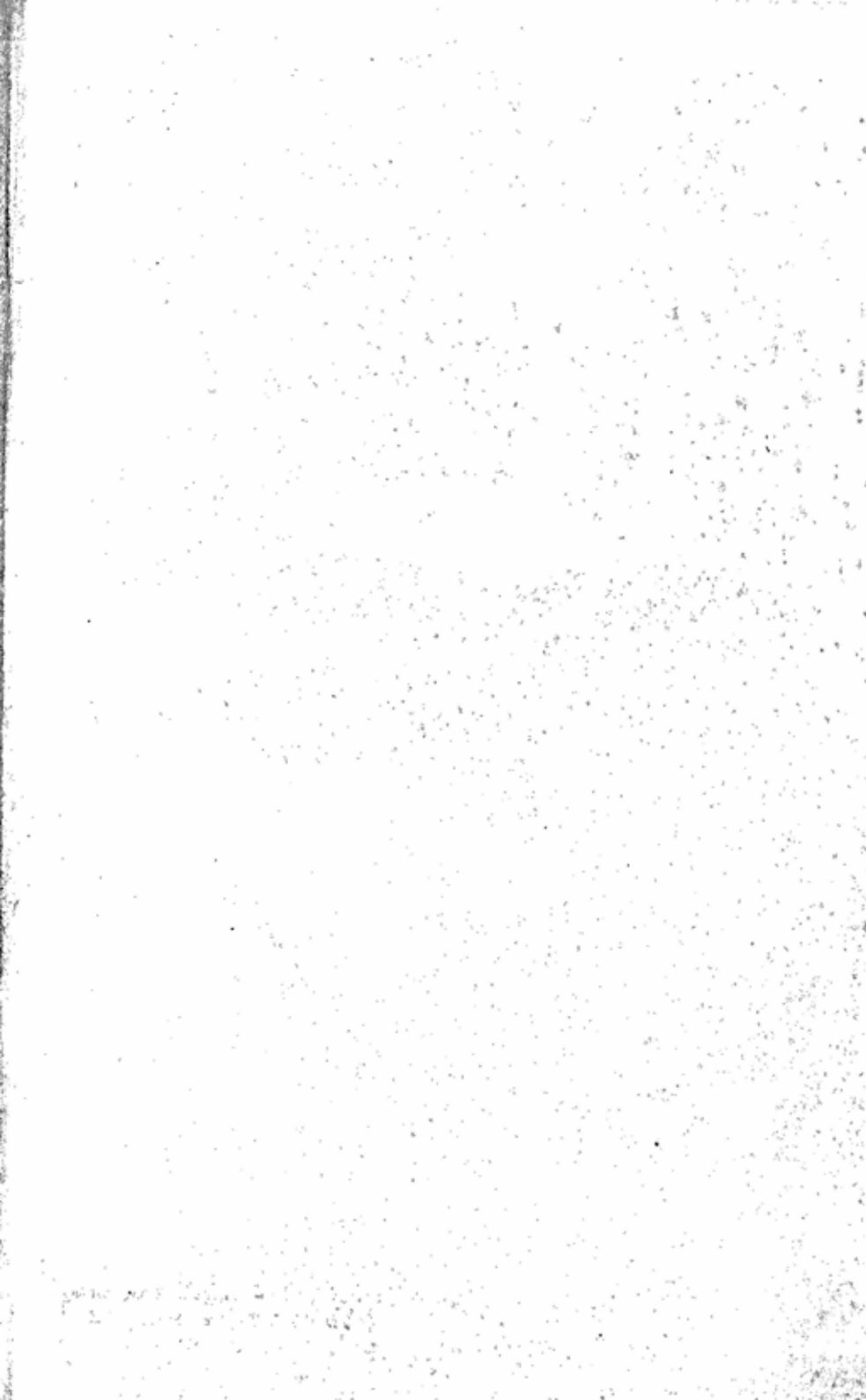


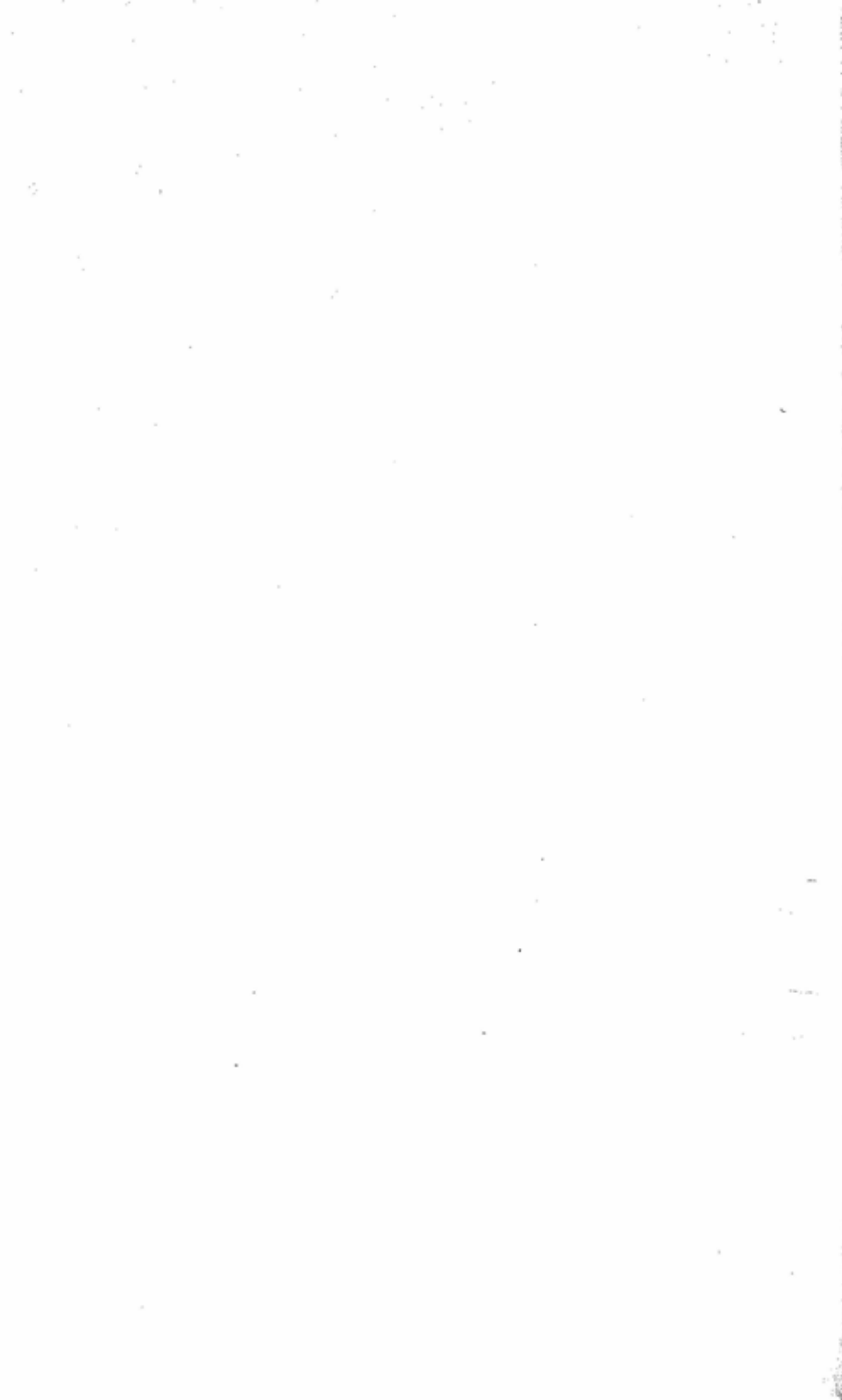
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# THE KORAN INTERPRETED



by A. J. Arberry

SCHEHEREZADE  
SUFISM  
THE HOLY KORAN

# THE KORAN INTERPRETED

By

ARTHUR J. ARBERRY

Litt.D., F.B.A.

\*

VOLUME ONE  
*SURAS I-XX*

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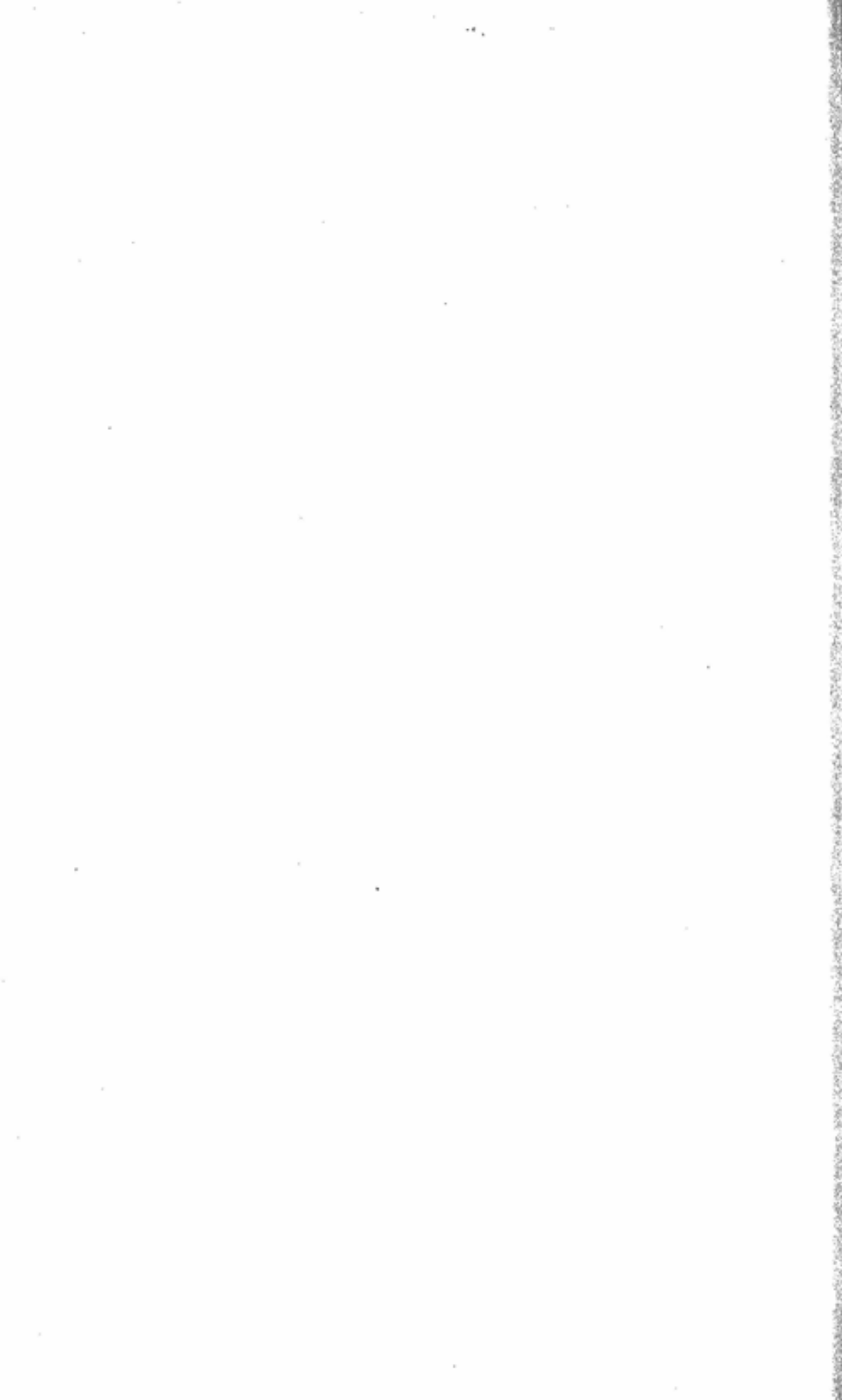
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## PREFACE

The first rendering of the Koran into a western language was made by the English scholar Robertus Retenensis in the twelfth century, at the instance of Peter the Venerable, Abbot of Cluny; it was completed in 1143, and enjoyed a considerable circulation in manuscript. Exactly four centuries later this mediaeval Latin version was published at Basle, the editor being Theodor Bibliander (Buchmann) of Zurich. It abounds in inaccuracies and misunderstandings, and was inspired by hostile intention; nevertheless it served as the foundation of the earliest translations into modern European idioms.

In 1647 Andre du Ryer, a gentleman of France trading in the Levant, published a French translation which took matters little farther. Two years later an English version of this appeared, with the following curious title-page:

'The Alcoran of Mahomet, Translated out of *Arabick* into *French*. By the *Sieur du Ryer*, Lord of *Malezair*, and Resident for the *French King*, at *ALEXANDRIA*. And Newly *Englished*, for the satisfaction of all that desire to look into the *Turkish Vanities*. To which is prefixed, the Life of Mahomet, the Prophet of the *Turks*, and Author of the Alcoran. With a Needful Caveat, or Admonition, for them who desire to know what Use may be made of, or if there be danger in Reading the *ALCORAN*.'

Such was the somewhat inglorious beginning of the English interpretation of the Holy Book of Islam. A quotation or two from the translator's address 'to the Christian Reader' will help to illustrate the spirit in which this version was offered:

'There being so many Sects and Heresies banded together against the Truth, finding that of *Mahomet* wanting to the Muster, I thought good to bring it to their Colours, that so viewing thine enemies in their full body, thou maist the better prepare to encounter, and I hope overcome them. It may happily startle thee, to find him so to speak *English*, as if he had made

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some Conquest on the Nation; but thou wilt soon reject that fear, if thou consider that this his *Alcoran* (the Ground-work of the *Turkish Religion*), hath been already translated into almost all Languages in Christendom (at least, the most general, as the *Latin, Italian, French, &c.*), yet never gained any Proselyte, where the Sword, its most forcible, and strongest argument hath not prevailed. . . . Thou shalt find it of so rude, and incongruous a composure, so farced with contradictions, blasphemies, obscene speeches, and ridiculous fables, that some modest, and more rational *Mahometans* have thus excused it; that their Prophet wrote an hundred and twenty thousand sayings, whereof three thousand only are good, the residue (as the impossibility of the Moons falling into his sleeve, the Conversion and Salvation of the Devils, and the like) are false and ridiculous. Yet is the whole esteemed so sacred, that upon the Cover thereof is inscribed—*Let none touch it but he who is clean*. Nor are the vulgar permitted to read it, but live and die in an implicate faith of what their Priests deliver. . . . Therefore (*Christian Reader*) though some, conscious of their own instability in Religion, and of theirs (too like Turks in this) whose prosperity and opinions they follow, were unwilling this should see the Press, yet am I confident, if thou hast been so true a votary to orthodox Religion, as to keep thy self untainted of their follies, this shall not hurt thee; And as for those of that Batch, having once abandoned the Sun of the Gospel, I believe they will wander as far into utter darkness, by following strange lights, as by this *Ignis Fatuus* of the *Alcoran*. Such as it is, I present it to thee, having taken the pains only to translate it out of *French*, not doubting, though it hath been a poyson, that hath infected a very great, but most unsound part of the Universe, it may prove an Antidote, to confirm in thee the health of Christianity.'

Such being the translator's estimate of the merits of the Koran, it is hardly surprising that his version is very far from perfect. For instance, this is what he made of the passage (Sura XII, 23-29) telling of the temptation of Joseph by Potiphar's wife:

'His Masters Wife became amorous of his Beauty, she one day shut him into her Chamber, and solicited him with love; God

defend me (said he) to betray my Master, and be unchaste (he was in the number of the righteous) and fled to the Door; his Mistress ran after him, and to stay him, tore his Shirt through the back: She met her Husband behind the Door, to whom she said, what other thing doth he merit, who would dishonour thine house, than to be imprisoned, and severely chastised? Lord, said *Joseph*, she sollicitated me, that Infant which is in the Cradle, and of thy Parentage shall be witness: Then the Infant in the Cradle said, if *Joseph's* Shirt be torn before, she hath spoken truth, and *Joseph* is a Lyar; if the Shirt be rent behind, *Joseph* hath delivered the truth, and she a lyar: then her Husband beheld *Joseph's* Shirt torn behind, and knew that it was extream malice, and said to *Joseph*, take heed to thy self, and beware this act be not divulged, do thou, speaking to his Wife, implore pardon for thy fault, thou art truly guilty.'

A second specimen is this rendering of the beautiful account of the birth of Jesus (Sura XIX, 16-34):

'Remember thou what is written of *Mary*, she retired towards the East, into a place far remote from her Kindred, and took a Vail to cover her, we sent her our Spirit in form of a man; she was afraid, and said, God will preserve me from thee, if thou have his fear before thine eyes; he said, Oh *Mary*! I am the Messenger of God thy Lord, who shall give thee a Son, active, and prudent: She answered, How shall I have a Son without the touch of man? I desire not to be unchaste; he said, The thing shall be as I have told thee, it is facile to thy Lord; thy Son shall be a token of the Omnipotency of God, and of his special grace towards such as shall believe in his Divine Majesty; she became with Child, and retired some time into a place remote from People, where she sustained the dolours of Child-birth, at the foot of a Date-tree, and said, Why am I not dead? Wherefore am I not in the number of persons forgotten? The Angel said to her, Afflict not thy self; God hath placed a brook under thee, shake the foot of this Palm, and the Dates shall fall, gather them up, eat and drink, and wash thine eyes; say unto them that thou shall meet, that thou fastest, and hast made a Vow not to speak to any one, until the fast be accomplished. Her Parents met her



while she bare the Infant, and said unto her, Oh *Mary*! behold a strange thing; Oh Sister of *Aaron*! thy Father did not command thee to do evil, neither was thy Mother unchaste; she made signs to her Infant to answer them; they said, How shall the Infant in the Cradle speak? Then her infant spake, and said, I am the Servant of God, he hath taught me the Scripture, hath made me a Prophet, blessed me in all places, and commanded me to pray unto him; he hath recommended to me purity through the whole course of my life, and to honour my Father and Mother; he hath not made me either violent or malicious, praised shall be the day of my birth, the day that I shall die, and the day of my resurrection.'

Such was the version of the Koran with which the English public had to be content for nearly a century; and it is small wonder that they were not impressed. Meanwhile in 1694 the Arabic text of the Koran was at last printed and published in full at Hamburg under the careful editorship of Abraham Hinckelmann. This edition was available to the worthy lawyer George Sale, when he set himself the task of replacing Alexander Ross's translation of Du Ryer; he also had at his disposal a new Latin rendering made by Father Maracci, which appeared at Padua in 1698. Though Sale approached his labour better qualified and better supplied than his predecessor, he was not troubled by motives of scholarly impartiality. He states his position clearly enough in the first pages of his justly celebrated version, first published in 1734 and reprinted many times since:

'I imagine it almost needless either to make an apology for publishing the following translation, or to go about to prove it a work of use as well as curiosity. They must have a mean opinion of the Christian religion, or be but ill grounded therein, who can apprehend any danger from so manifest a forgery. . . . I shall not here inquire into the reasons why the law of Mohammed has met with so unexampled a reception in the world (for they are greatly deceived who imagine it to have been propagated by the sword alone), or by what means it came to be embraced by nations which never felt the force of the Mohammedan arms, and even by those which stripped the Arabians of their conquests, and put an end to the sovereignty and very being of their

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Khalifs: yet it seems as if there was something more than what is vulgarly imagined in a religion which has made so surprising a progress. But whatever use an impartial version of the Koran may be of in other respects, it is absolutely necessary to undeceive those who, from the ignorant or unfair translations which have appeared, have entertained too favourable an opinion of the original, and also to enable us effectually to expose the imposture. . . . The writers of the Romish communion, in particular, are so far from having done any service in their refutations of Mohammedanism, that by endeavouring to defend their idolatry and other superstitions, they have rather contributed to the increase of that aversion which the Mohammedans in general have to the Christian religion, and given them great advantages in the dispute. The Protestants alone are able to attack the Koran with success; and for them, I trust, Providence has reserved the glory of its overthrow.'

Sale's translation was not supplanted for some 150 years. Its influence was thus enormous; this *was* the Koran for all English readers almost to the end of the nineteenth century; many even now living have never looked into any other version. No other rendering was in the hands of Edward Gibbon when he wrote: 'In the spirit of enthusiasm or vanity, the prophet rests the truth of his mission on the merit of his book; audaciously challenges both men and angels to imitate the beauties of a single page; and presumes to assert that God alone could dictate this incomparable performance. This argument is most powerfully addressed to a devout Arabian, whose mind is attuned to faith and rapture; whose ear is delighted by the music of sounds; and whose ignorance is incapable of comparing the productions of human genius. The harmony and copiousness of style will not reach, in a version, the European infidel: he will peruse with impatience the endless incoherent rhapsody of fable, and precept, and declamation, which seldom excites a sentiment or an idea, which sometimes crawls in the dust, and is sometimes lost in the clouds. The divine attributes exalt the fancy of the Arabian missionary; but his loftiest strains must yield to the sublime simplicity of the book of Job, composed in a remote age, in the same country, and in the same language. If the composition of

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the Koran exceeds the faculties of a man, to what superior intelligence should we ascribe the Iliad of Homer, or the Philippics of Demosthenes?' It was on the basis of Sale's version that Thomas Carlyle commented: 'It is as toilsome reading as I ever undertook, a wearisome, confused jumble, crude, incondite. Nothing but a sense of duty could carry any European through the Koran.' And Gibbon and Carlyle were in their times remarkable for the liberality of their attitude towards Islam.

Yet the superiority of Sale to Ross is evident in every line; not only had he a good grasp of the Arabic language, which his forerunner lacked totally, but his English style is more elegant and mature. The incident of Joseph and Potiphar's wife is rendered thus by Sale:

'And she, in whose house he was, desired him to lie with her; and she shut the doors and said, Come hither. He answered, God forbid! verily my lord hath made my dwelling *with him* easy; and the ungrateful shall not prosper. But she resolved within herself *to enjoy* him, and he would have resolved *to enjoy* her, had he not seen the evident demonstration of his Lord. So we turned away evil and filthiness from him, because he was one of our sincere servants. And they ran *to get one before the other* to the door; and she rent his inner garment behind. And they met her lord at the door. She said, What *shall be* the reward of him who seeketh *to commit* evil in thy family, but imprisonment, and a painful punishment? And Joseph said, She asked me to lie with her. And a witness of her family bore witness, *saying*, If his garment be rent before, she speaketh truth, and he is a liar; but if his garment be rent behind, she lieth, and he is a speaker of truth. And when *her husband* saw that his garment was torn behind, he said, This is a cunning contrivance of your *sex*; for surely your cunning is great. O Joseph, take no farther notice of this *affair*: and thou, *O woman*, ask pardon for thy crime, for thou art a guilty person.'

This is how Sale translates the story of the Nativity, his carefully italicized 'supplies' being intentionally reminiscent of the Authorized Version of the Bible:

'And remember in the book of the *Koran* the story of Mary; when she retired from her family to a place towards the east, and took a veil to conceal herself from them; and we sent our spirit *Gabriel* unto her, and he appeared unto her in the shape of a perfect man. She said, I fly for refuge unto the merciful God, that he may defend me from thee: if thou fearest him, thou wilt not approach me. He answered, Verily I am the messenger of thy Lord, and am sent to give thee a holy son. She said, How shall I have a son, seeing a man hath not touched me, and I am no harlot? *Gabriel* replied, So shall it be: thy Lord saith, This is easy with me; and we will perform it, that we may ordain him a sign unto men, and a mercy from us: for it is a thing which is decreed. Wherefore she conceived him: and she retired aside with him in her womb to a distant place; and the pains of childbirth came upon her near the trunk of a palm-tree. She said, Would to God I had died before this, and had become a thing forgotten, and lost in oblivion! And he who was beneath her called to her, saying, Be not grieved: now hath God provided a rivulet under thee; and do thou shake the body of the palm-tree, and it shall let fall ripe dates upon thee, ready gathered. And eat, and drink, and calm thy mind. Moreover if thou see any man, and he question thee, say, Verily, I have vowed a fast unto the Merciful; wherefore I will by no means speak to a man this day. So she brought the child to her people, carrying him in her arms. And they said unto her, O Mary, now hast thou done a strange thing: O sister of Aaron, thy father was not a bad man, neither was thy mother a harlot. But she made signs unto the child to answer them; and they said, How shall we speak to him, who is an infant in the cradle? Whereupon the child said, Verily I am the servant of God; he hath given me the book of the gospel, and hath appointed me a prophet. And he hath made me blessed, wheresoever I shall be; and hath commanded me to observe prayer, and to give alms, so long as I shall live; and he hath made me dutiful towards my mother, and hath not made me proud, or unhappy. And peace be on me the day whereon I was born, and the day whereon I shall die, and the day whereon I shall be raised to life.'

Such was the voice of the *Koran* to eighteenth century Eng-

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land; a somewhat monotonous and humdrum voice, it may be thought, but at least an honest voice. So matters remained for well over a hundred years. But with the nineteenth century came the rise of oriental studies in the scientific meaning of the term; and the interpretation of the Koran inevitably engaged the interest of scholars eager to apply the methods of the higher criticism to this as yet virgin field of research. Thus it came to pass that in the next translation of the Koran to appear, the work of the Rev J. M. Rodwell, the order of the Suras—the chapters of which the Koran is composed—was completely changed, with the object of reconstituting the historical sequence of its original composition. Rodwell gives the following justification of this somewhat arbitrary procedure:

‘The arrangement of the Suras in this translation is based partly upon the traditions of the Muhammadans themselves, with reference especially to the ancient chronological list printed by Weil in his *Mohammed der Prophet*, as well as upon a careful consideration of the subject matter of each separate Sura and its probable connection with the sequence of events in the life of Muhammad. Great attention has been paid to this subject by Dr Weil in the work just mentioned; by Mr Muir in his *Life of Mahomet*, who also publishes a chronological list of Suras, 21 however of which he admits have “not yet been carefully fixed”; and especially by Noeldeke, in his *Geschichte des Qorâns*, a work to which public honours were awarded in 1859 by the Paris Academy of Inscriptions. From the arrangement of this author I see no reason to depart in regard to the later Suras. It is based upon a searching criticism and minute analysis of the component verses of each, and may be safely taken as a standard, which ought not to be departed from without weighty reasons.’

The result is that in order to find a particular Sura in Rodwell’s version, first published in 1861 and taken up by *Everyman’s Library* in 1909, it is necessary first to consult a comparative table of contents, a laborious and irritating preliminary. Since this translation has enjoyed a very wide circulation indeed, and has been regarded by many as the standard English version, it is interesting to consider the spirit that animated its author. It is a far cry indeed from the intolerant hostility of the seventeenth

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century, the urbane superiority of the eighteenth. Certainly Rodwell does not doubt that the Koran was the product of Muhammad's own imagination; but his estimate of Muhammad's character is not lacking in charity and even admiration:

'In close connection with the above remarks, stands the question of Muhammad's sincerity and honesty of purpose in coming forward as a messenger from God. For if he was indeed the illiterate person the Muslims represent him to have been, then it will be hard to escape their inference that the Koran is, as they assert it to be, a standing miracle. But if, on the other hand, it was a Book carefully concocted from various sources, and with much extraneous aid, and published as a divine oracle, then it would seem that the author is at once open to the charge of the grossest imposture, and even of impious blasphemy. The evidence rather shews, that in all he did and wrote, Muhammed was actuated by a sincere desire to deliver his countrymen from the grossness of its debasing idolatries—that he was urged on by an intense desire to proclaim that great truth of the Unity of the Godhead which had taken full possession of his own soul—that the end to be attained justified to his mind the means he adopted in the production of his Suras—that he worked himself up into a belief that he had received a divine call—and that he was carried on by the force of circumstances, and by gradually increasing successes, to believe himself the accredited messenger of Heaven. The earnestness of those convictions which at Mecca sustained him under persecution, and which perhaps led him, at any price as it were, and by any means, not even excluding deceit and falsehood, to endeavour to rescue his countrymen from idolatry,—naturally stiffened at Medina into tyranny and unscrupulous violence. At the same time, he was probably, more or less, throughout his whole career, the victim of a certain amount of self-deception. A cataleptic subject from his early youth, born—according to the traditions—of a highly nervous and excitable mother, he would be peculiarly liable to morbid and fantastic hallucinations, and alternations of excitement and depression, which would win for him, in the eyes of his ignorant countrymen, the credit of being inspired. . . . Still, Muhammad's career is a wonderful instance of the force and life that resides in

him who possesses an intense Faith in God and in the unseen world; and whatever deductions may be made—and they are many and serious—from the noble and truthful in his character, he will always be regarded as one of those who have had that influence over the faith, morals, and whole earthly life of their fellow-men, which none but a really great man ever did, or can, exercise; and as one of those, whose efforts to propagate some great verity will prosper, in spite of manifold personal errors and defects; both of principle and character. The more insight we obtain, from undoubted historical sources, into the actual character of Muhammad, the less reason do we find to justify the strong vituperative language poured out upon his head by Maracci, Prideaux, and others, in recent days, one of whom has found, in the Byzantine "*Maometis*", the number of the Beast! It is nearer to the truth to say that he was a great though imperfect character, an earnest though mistaken teacher, and that many of his mistakes and imperfections were the result of circumstances, of temperament, and constitution; and that there must be elements both of truth and goodness in the system of which he was the main author, to account for the world-wide phenomenon, that whatever may be the intellectual inferiority (if such is, indeed, the fact) of the Muslim races, the influence of his teaching, aided, it is true, by the vast impulse given to it by the victorious arms of his followers, has now lasted for nearly thirteen centuries, and embraces more than one hundred millions of our race—more than one-tenth part of the inhabitants of the globe.'

Nearly a hundred years have gone by since Rodwell wrote these words. In the interval the further spread of Islam has been so considerable, and the growth in the world's population has been so rapid, that the figures generally accepted nowadays are between three and four times those he estimated, and the proportion of Muslims is thought to have reached one-seventh; though such statistics are surely unreal, seeing that they embrace men, women and children and assume a hundred per cent allegiance to Islam in the communities claimed for that faith.

Whereas Sale had had Hinckelmann and Maracci on his work-table, Rodwell was able to use the Leipzig 1841 text of the

Koran edited by Gustav Fluegel. He criticized Sale for having followed Maracci too closely, 'especially by introducing his paraphrastic comments into the body of the text'; he followed the growing fashion of his mid-Victorian times by deploring 'his constant use of Latinized instead of Saxon words'. Rodwell was concerned—and he was the first English translator so to be preoccupied—with attempting in some degree to imitate the style of the Arabic original. 'The more brief and poetical verses of the earlier Suras are translated with a freedom from which I have altogether abstained in the historical and prosaic portions; but I have endeavoured nowhere to use a greater amount of paraphrase than is necessary to convey the sense. . . . I have nowhere attempted to represent the rhymes of the original. The "Proben" of H. v. Purgstall, in the *Fundgruben des Orients*, excellent as they are in many respects, shew that this can only be done with a sacrifice of literal translation.'

G. Margoliouth, who edited Rodwell's translation for *Everyman's Library*, was much taken by its merits, which are indeed considerable. 'One is happy to be able to say that Rodwell's rendering is one of the best that have as yet been produced. It seems to a great extent to carry with it the atmosphere in which Muhammed lived, and its sentences are imbued with the flavour of the East. The quasi-verse form, with its unfettered and irregular rhythmic flow of the lines, which has in suitable cases been adopted, helps to bring out much of the wild charm of the Arabic. Not the least among its recommendations is, perhaps, that it is scholarly without being pedantic—that is to say, that it aims at correctness without sacrificing the right effect of the whole to over-insistence on small details.' As a specimen of this well-esteemed translation, here is Rodwell's version of the Virgin Birth; as throughout, he follows the division into verses established in Fluegel's edition:

'And make mention in the Book, of Mary, when she went apart from her family, eastward,

And took a veil to shroud herself from them: and we sent our spirit to her, and he took before her the form of a perfect man.

She said: "I fly for refuge from thee to the God of Mercy! If thou fearest Him, begone from me."



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He said: "I am only a messenger of thy Lord, that I may bestow on thee a holy son."

She said: "How shall I have a son, when man hath never touched me? and I am not unchaste."

He said: "So shall it be. Thy Lord hath said: 'Easy is this with me'; and we will make him a sign to mankind, and a mercy from us. For it is a thing decreed."

And she conceived him, and retired with him to a far-off place.

And the throes came upon her by the trunk of a palm. She said: "Oh, would that I had died ere this, and been a thing forgotten, forgotten quite!"

And one cried to her from below her: "Grieve not thou, thy Lord hath provided a streamlet at thy feet:—

And shake the trunk of the palm-tree toward thee: it will drop fresh ripe dates upon thee.

Eat then and drink, and be of cheerful eye: and shouldst thou see a man,

Say,—Verily, I have vowed abstinence to the God of Mercy.—To no one will I speak this day."

Then came she with the babe to her people, bearing him. They said, "O Mary! now hast thou done a strange thing!

A sister of Aaron! Thy father was not a man of wickedness, nor unchaste thy mother."

And she made a sign to them, pointing towards the babe. They said, "How shall we speak with him who is in the cradle, an infant?"

It said, "Verily, I am the servant of God; He hath given me the Book, and He hath made me a prophet;

And He hath made me blessed wherever I may be, and hath enjoined me prayer and almsgiving so long as I shall live;

And to be duteous to her that bare me: and he hath not made me proud, depraved.

And the peace of God was on me the day I was born, and will be the day I shall die, and the day I shall be raised to life."

When Max Mueller was planning his monumental series of *Sacred Books of the East* for Oxford University Press, he invited the Cambridge scholar Edward Henry Palmer to contribute a new version of the Koran. Palmer, who was an astonishingly

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versatile and rapid worker, readily accepted; his translation, in two volumes, was published in 1880, two years before its author was murdered in the Egyptian desert. Palmer, a poor orphan who was thought in his teens to be dying of consumption, had remarkable gifts as a translator, especially of poetry into verse; his complete rendering of the collected poems of the Egyptian Baha al-Din Zuhair testifies amply to his accomplishments, and his translation of the Koran is in its way equally remarkable. While Rodwell reached the great public through the enterprise of J. M. Dent & Sons Ltd., Palmer has enjoyed an equally wide circulation through being included by Oxford University Press in *The World's Classics*, edited and introduced by R. A. Nicholson. He abandoned the chronological rearrangement attempted by his contemporary, and divided the matter into paragraphs of varying length; he also avoided the italics that tediously interrupt the flow of the narrative in Sale and Rodwell. This is Palmer's interpretation of the Birth of Jesus:

'And mention, in the Book, Mary; when she retired from her family into an eastern place; and she took a veil to screen herself from them; and we sent unto her our spirit; and he took for her the semblance of a well-made man. Said she, "Verily, I take refuge in the Merciful One from thee, if thou art pious." Said he, "I am only a messenger of thy Lord to bestow on thee a pure boy."

Said she, "How can I have a boy when no man has touched me, and when I am no harlot?" He said, "Thus says thy Lord, It is easy for Me! and we will make him a sign unto man, and a mercy from us; for it is a decided matter."

So she conceived him, and she retired with him into a remote place. And the labour pains came upon her at the trunk of a palm tree, and she said, "O that I had died before this, and been forgotten out of mind!" and he called to her from beneath her, "Grieve not, for thy Lord has placed a stream beneath thy feet; and shake towards thee the trunk of the palm tree, it will drop upon thee fresh dates fit to gather; so eat, and drink, and cheer thine eye; and if thou shouldst see any mortal say, 'Verily, I have vowed to the Merciful One a fast, and I will not speak today with a human being'."

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Then she brought it to her people, carrying it; said they, "O Mary! thou hast done an extraordinary thing! O sister of Aaron! thy father was not a bad man, nor was thy mother a harlot!"

And she pointed to him, and they said, "How are we to speak with one who is in the cradle a child?" He said, "Verily, I am a servant of God; He has brought me the Book, and He has made me a prophet, and He has made me blessed wherever I be; and He has required of me prayer and almsgiving so long as I live, and piety towards my mother, and has not made me a miserable tyrant; and peace upon me the day I was born, and the day I die, and the day I shall be raised up alive."

The first half of the present century has seen the study and interpretation of the Koran progress more rapidly and more intensively than ever before. In consequence a number of new English versions have appeared, including some by scholars whose mother-tongue was other than English. All these versions are interesting and merit study; here however it is proposed to limit consideration to two only. The first is sufficiently noteworthy, if for no other reason than that its author was a convert to Islam; he was also a man of distinct literary gifts, having achieved a certain repute as a novelist. Marmaduke Pickthall lived many years in the East, and in the course of his career served the Nizam of Hyderabad, that learned and enlightened Muslim ruler of a State which has now been assimilated into the Republic of India. Pickthall claimed special attention for his work in words that deserve respectful study:

"The aim of this work is to present to English readers what Muslims the world over hold to be the meaning of the words of the Koran, and the nature of that Book, in not unworthy language and concisely, with a view to the requirements of English Muslims. It may be reasonably claimed that no Holy Scripture can be fairly presented by one who disbelieves its inspiration and its message; and this is the first English translation of the Koran by an Englishman who is a Muslim. Some of the translations include commentation offensive to Muslims, and almost all employ a style of language which Muslims at once recognize as unworthy. The Koran cannot be translated. That is the belief of old-fashioned Sheykhs and the view of the present writer. The

Book is here rendered almost literally and every effort has been made to choose befitting language. But the result is not the Glorious Koran, that inimitable symphony, the very sounds of which move men to tears and ecstasy. It is only an attempt to present the meaning of the Koran—and peradventure something of the charm—in English. It can never take the place of the Koran in Arabic, nor is it meant to do so. Before publication the work has been scrutinized word by word and thoroughly revised in Egypt with the help of one whose mother-tongue is Arabic, who has studied the Koran and who knows English; and when difficulties were encountered the translator had recourse to perhaps the greatest living authority on the subject. Every care has thus been taken to avoid unwarrantable renderings.'

The revision was undertaken by my old friend, Dr Muhammad Ahmad al-Ghamrawi, a distinguished medical scholar and a very devout Muslim deeply read in classical Arabic literature. The benevolent authority to whose opinion recourse was had was no other than that revered Shaikh al-Azhar, His Excellency Mustafa al-Maraghi, whom I have also had the privilege of knowing. Nevertheless Pickthall's version is not free of errors. Being based upon a text lithographed in Turkey, it follows a numeration of the verses frequently differing from that adopted by Fluegel; this gives rise to not a little confusion. For all that, Pickthall's rendering, entitled *The Meaning of the Glorious Koran* and first published at London in 1930, is an important milestone in the long course of Koranic interpretation; and the extract here chosen for illustration and comparison is the same passage on the Nativity of Our Lord:

'16. And make mention of Mary in the Scripture, when she had withdrawn from her people to a chamber looking East.

17. And had chosen seclusion from them. Then We sent unto her Our spirit and it assumed for her the likeness of a perfect man.

18. She said: Lo! I seek refuge in the Beneficent One from thee, if thou are God-fearing.

19. He said: I am only a messenger of thy Lord, that I may bestow on thee a faultless son.

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20. She said: How can I have a son when no mortal hath touched me, neither have I been unchaste?

21. He said: So (it will be). Thy Lord saith: It is easy for Me. And (it will be) that We may make of him a revelation for mankind and a mercy from Us, and it is a thing ordained.

22. And she conceived him, and she withdrew with him to a far place.

23. And the pangs of childbirth drove her unto the trunk of the palm-tree. She said: Oh, would that I had died ere this and had become a thing of naught, forgotten!

24. Then (one) cried unto her from below her, saying: Grieve not! Thy Lord hath placed a rivulet beneath thee,

25. And shake the trunk of the palm-tree toward thee, thou wilt cause ripe dates to fall upon thee.

26. So eat and drink and be consoled. And if thou meetest any mortal, say: Lo! I have vowed a fast unto the Beneficent, and may not speak this day to any mortal.

27. Then she brought him to her own folk, carrying him. They said: O Mary! Thou hast come with an amazing thing.

28. O sister of Aaron! Thy father was not a wicked man nor was thy mother a harlot.

29. Then she pointed to him. They said: How can we talk to one who is in the cradle, a young boy?

30. He spake: Lo! I am the slave of Allah. He hath given me the Scripture and hath appointed me a Prophet,

31. And hath made me blessed wheresoever I may be, and hath enjoined upon me prayer and alms-giving so long as I remain alive,

32. And (hath made me) dutiful toward her who bore me, and hath not made me arrogant, unblest.

33. Peace on me the day I was born, and the day I die, and the day I shall be raised alive!

The other twentieth-century version chosen for particular mention is the two-volume work of Richard Bell, late Reader of Arabic in the University of Edinburgh, published in that famous city 1937-9. Dr Bell was a most erudite scholar of Arabic, and had devoted many years to his 'critical re-arrangement of the Surahs'. Advancing well beyond the position taken up by the

critics of last century, he quite literally took the Koran to pieces and put it together again, his meticulous reconstruction extending as far as individual verses and even parts of verses. As he set up his translation in a kind of tabular form to indicate his views of how the discourse originally ran, it is virtually unreadable; certainly one needs to have some detailed knowledge of the text in order to benefit by the arduous exercise of studying his hard-laboured pages. Bell followed Fluegel's text; and the passage on the Birth of Jesus, again chosen for comparison, is fortunately deemed by him to be uninterpolated, though to be true he speculates that it is 'perhaps founded on an earlier version'.

- '16. Make mention in the Book of Mary;  
When she withdrew from her people to a place, eastward.
17. And took between herself and them a curtain.  
Then We sent to her Our spirit, who took for her the form  
of a human being, shapely.
18. She said: "Lo, I take refuge with the Merciful from thee,  
if thou art pious."
19. He said: "I am the messenger of thy Lord, that I may give  
thee a boy, pure."
20. She said: "How shall I have a boy, seeing that man hath not  
touched me, nor have I been a harlot?"
21. He said: "So shall it be! Thy Lord hath said: 'It is easy for  
Me', and (it is) in order that We may make him a sign to  
the people, and a mercy from Us; it has become a thing  
decided."
22. So she bore him, and withdrew with him to a place far  
away.
23. The birth-pangs drove her to the trunk of the palm-tree;  
she said: "Would that I had died before this, and become a  
forgetting, forgotten."
24. Then he called to her from beneath her: "Grieve not; thy  
Lord hath placed beneath thee a streamlet;
25. Shake towards thee the trunk of the palm-tree, and it will  
let fall upon thee juicy (fruit), ripe.
26. So eat and drink and be of good cheer; and if thou see of  
mankind any one,

27. Say: 'Verily I have vowed to the Merciful a fast, and I shall not speak today to one of human kind'."
28. Then she brought him to her people, carrying him; they said: "O Mary, thou hast committed a thing improper;
29. O daughter of Aaron, thy father was not a bad man nor was thy mother a harlot."
30. Then she referred (them) to him; they said: "How shall we speak to one who is in the cradle, a child?"
31. He said: "Lo, I am the servant of Allah; He hath bestowed on me the Book, and hath made me a prophet;
32. And hath made me blessed wherever I am, and hath charged me with the Prayer and the Almsgiving as long as I live;
33. And dutiful towards my mother, nor hath He made me a tyrant, wretched.
34. And peace is upon me the day of my birth, and the day of my death, and the day of my being raised up alive."

In this rapid review of the Koran in English translation a number of other versions have been left out of account; their examination would add very little to the discussion. The discriminating reader will not have failed to remark, even in the short extracts quoted, a certain uniformity and dull monotony characteristic of all, from the seventeenth down to the twentieth century. A conscientious but slavish faithfulness to the letter—so far as the letter has been progressively understood—has in general excluded any corresponding reflection of the spirit, where that has at all been appreciated.

In choosing to call the present work *The Koran Interpreted* I have conceded the relevancy of the orthodox Muslim view, of which Pickthall, for one, was so conscious, that the Koran is untranslatable. Some of the implications of that doctrine are sketched out in the preface to my *The Holy Koran: an Introduction with Selections* (Allen & Unwin, 1953), and it is not proposed to repeat the same argument here. Briefly, the rhetoric and rhythm of the Arabic of the Koran are so characteristic, so powerful, so highly emotive, that any version whatsoever is bound in the nature of things to be but a poor copy of the glittering splendour of the original. Never was it more true than in this

instance that *traduttore traditore*. My chief reason for offering this new version of a book which has been 'translated' many times already is that in no previous rendering has a serious attempt been made to imitate, however imperfectly, those rhetorical and rhythmical patterns which are the glory and the sublimity of the Koran. I am breaking new ground here; it may therefore be thought appropriate to explain in short my intentions and my method.

The Koran, as is well known, is made up of 114 Suras of varying length. This volume contains the first twenty, comprising a little over one-half of the whole. The Suras, collected into a volume after the death of Muhammad, are not arranged in any chronological order; indeed, most of those reproduced in this volume were revealed to the Prophet in the later years of his mission. But as I am trying in this interpretation to indicate what Muslims of all ages have known as their sacred book, and not how a handful of European scholars have latterly essayed to recast it, I have followed the traditional arrangement for all its admitted perplexities. The Suras themselves are in many instances—and this has been recognized by Muslim students from the earliest times—of a composite character, holding embedded in them fragments received by Muhammad at widely differing dates; but I have disregarded this accepted fact, wishing to show each Sura as an artistic whole, its often incongruous parts constituting a rich and admirable pattern.

The verses into which the individual Sura is divided usually, but not always, represent rhetorical units, terminated and connected together by a rhyming word. A few bold spirits have ventured on occasion to show this feature by rhyming their translations; the resulting products have not been very impressive. For my own part I have preferred to indicate these terminations and connections by rounding off each succession of loose rhythms with a much shorter line. The function of rhyme in the Koran is quite different from the function of the rhyme in poetry; it therefore demands a different treatment in translation. That has been my method in interpreting narrative, argumentative and legislative passages. Where, however, the original, as often enough, interposes between these leisurely periods sudden outbursts of sharp rhetoric or shapely lyric, I have called attention



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to such changes of mood and tempo by making corresponding variations in my own rhythmical patterns. In this fashion I have also striven to isolate and then to integrate the diverse sections of which each Sura is composed. The reader may wish to compare the results of applying this analysis and method with the traditional way of translating the Koran; here then is my version of the Birth of Jesus:

'And mention in the Book Mary  
when she withdrew from her people  
to an eastern place,  
and she took a veil apart from them;  
then We sent unto her Our Spirit  
that presented himself to her  
a man without fault.  
She said, "I take refuge in  
the All-merciful from thee!  
If thou fearest God. . . ."  
He said, "I am but a messenger  
come from thy Lord, to give thee  
a boy most pure."  
She said, "How shall I have a son  
whom no mortal has touched, neither  
have I been unchaste?"  
He said, "Even so thy Lord has said:  
'Easy is that for Me; and that We  
may appoint him a sign unto men  
and a mercy from Us; it is  
a thing decreed'."  
So she conceived him, and withdrew with him  
to a distant place.  
And the birthpangs surprised her by  
the trunk of the palm-tree. She said,  
"Would I had died ere this, and become  
a thing forgotten!"  
But the one that was below her  
called to her, "Nay, do not sorrow;  
see, thy Lord has set below thee  
a rivulet.

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Shake also to thee the palm-trunk,  
and there shall come tumbling upon thee  
dates fresh and ripe.

Eat therefore, and drink, and be  
comforted; and if thou shouldst see  
any mortal,

say, 'I have vowed to the All-merciful  
a fast, and today I will not speak  
to any man'."

Then she brought the child to her folk  
carrying him; and they said,

"Mary, thou hast surely committed  
a monstrous thing!

Sister of Aaron, thy father was not  
a wicked man, nor was thy mother  
a woman unchaste."

Mary pointed to the child then;  
but they said, "How shall we speak  
to one who is still in the cradle,  
a little child?"

He said, "Lo, I am God's servant;  
God has given me the Book, and  
made me a Prophet.

Blessed He has made me, wherever  
I may be; and He has enjoined me  
to pray, and to give the alms, so  
long as I live,

and likewise to cherish my mother;  
He has not made me arrogant,  
unprosperous.

Peace be upon me, the day I was born,  
and the day I die, and the day I am  
raised up alive!" "

If, set out like this, the Koranic treatment of this most sacred theme seems to recall, however distantly and however faintly, some mediaeval Christian carol, the resemblance is surely not fortuitous; but I make bold to claim that the point escapes notice in any other kind of translation.

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There is a repertory of familiar themes running through the whole Koran; each Sura elaborates or adumbrates one or more—often many—of these. Using the language of music, each Sura is a rhapsody composed of whole or fragmentary *leitmotifs*; the analogy is reinforced by the subtly varied rhythmical flow of the discourse. If this diagnosis of the literary structure of the Koran may be accepted as true—and it accords with what we know of the poetical instinct, indeed the whole aesthetic impulse, of the Arabs—it follows that those notorious incongruities and irrelevancies, even those 'wearisome repetitions', which have proved such stumbling-blocks in the way of our Western appreciation will vanish in the light of a clearer understanding of the nature of the Muslim scriptures. A new vista opens up; following this hitherto unsuspected and unexplored path, the eager interpreter hurries forward upon an exciting journey of discovery, and is impatient to report his findings to a largely indifferent and incredulous public.

During the long months, the dark and light months, of labouring at this interpretation, eclectic where the ancient commentators differ in their understanding of a word or a phrase, unannotated because notes in plenty are to be found in other versions, and the radiant beauty of the original is not clouded by such vexing interpolations—all through this welcome task I have been reliving those Ramadan nights of long ago, when I would sit on the veranda of my Gezira house and listen entranced to the old, white-bearded Sheykh who chanted the Koran for the pious delectation of my neighbour. He had the misfortune, my neighbour, to be a prominent politician, and so in the fullness of his destiny, but not the fullness of his years, he fell to an assassin's bullet; I like to think that the merit of those holy recitations may have eased the way for him into a world free of the tumult and turbulence that attended his earthly career. It was then that I, the infidel, learnt to understand and react to the thrilling rhythms of the Koran, only to be apprehended when listened to at such a time and in such a place. In humble thankfulness I dedicate this all too imperfect essay in imitation to the memory of those magical Egyptian nights.

# I

## THE OPENING

In the Name of God, the Merciful, the Compassionate

Praise belongs to God, the Lord of all Being,  
the All-merciful, the All-compassionate,  
the Master of the Day of Doom.

- 5 Thee only we serve; to Thee alone we pray for succour.  
    Guide us in the straight path,  
the path of those whom Thou hast blessed,  
not of those against whom Thou art wrathful,  
nor of those who are astray.

## II

### THE COW

In the Name of God, the Merciful, the Compassionate

#### *Alif Lam Mim*

That is the Book, wherein is no doubt,  
a guidance to the godfearing  
who believe in the Unseen, and perform the prayer,  
and expend of that We have provided them;  
who believe in what has been sent down to thee  
and what has been sent down before thee,  
and have faith in the Hereafter;  
those are upon guidance from their Lord,  
those are the ones who prosper.

- 5 As for the unbelievers, alike it is to them  
whether thou hast warned them or hast not warned them,  
they do not believe.

God has set a seal on their hearts and on their hearing,  
and on their eyes is a covering,  
and there awaits them a mighty chastisement.

And some men there are who say,  
'We believe in God and the Last Day';  
but they are not believers.

They would trick God and the believers,  
and only themselves they deceive,  
and they are not aware.

In their hearts is a sickness,  
and God has increased their sickness,  
and there awaits them a painful chastisement  
for that they have cried lies.

- 10 When it is said to them, 'Do not corruption in the land',  
they say, 'We are only ones that put things right.'  
Truly, they are the workers of corruption

THE COW

but they are not aware.

When it is said to them, 'Believe as the people believe',  
they say, 'Shall we believe, as fools believe?'

Truly, they are the foolish ones,  
but they do not know.

When they meet those who believe, they say, 'We believe';  
but when they go privily to their Satans, they say,

'We are with you; we were only mocking.'

God shall mock them, and shall lead them on  
blindly wandering in their insolence.

15 Those are they that have bought error  
at the price of guidance,  
and their commerce has not profited them,  
and they are not right-guided.

The likeness of them is as the likeness of a man  
who kindled a fire, and when it lit all about him  
God took away their light, and left them in darkness  
unseeing,

deaf, dumb, blind—

so they shall not return;

or as a cloudburst out of heaven

in which is darkness, and thunder, and lightning—

they put their fingers in their ears

against the thunderclaps, fearful of death;

and God encompasses the unbelievers;

the lightning wellnigh snatches away their sight;

whensoever it gives them light, they walk in it,

and when the darkness is over them, they halt;

had God willed, He would have taken away

their hearing and their sight.

Truly, God is powerful over everything.

O you men, serve your Lord Who created you,  
and those that were before you; haply so

you will be godfearing;

20 who assigned to you the earth for a couch,  
and heaven for an edifice, and sent down  
out of heaven water, wherewith He brought forth  
fruits for your provision; so set not up

compeers to God wittingly.

And if you are in doubt concerning that We have sent down on Our servant, then bring a sura like it, and call your witnesses, apart from God, if you are truthful.

And if you do not—and you will not—then fear the Fire, whose fuel is men and stones, prepared for unbelievers.

Give thou good tidings to those who believe and do deeds of righteousness, that for them await gardens underneath which rivers flow; whensoever they are provided with fruits therefrom they shall say, 'This is that wherewithal we were provided before'; that they shall be given in perfect semblance; and there for them shall be spouses purified; therein they shall dwell forever.

God is not ashamed to strike a similitude even of a gnat, or aught above it.

As for the believers, they know it is the truth from their Lord; but as for unbelievers, they say, 'What did God desire by this for a similitude?' Thereby He leads many astray, and thereby He guides many; and thereby He leads none astray save the ungodly

25 such as break the covenant of God after its solemn binding, and such as cut what God has commanded should be joined, and such as do corruption in the land—they shall be the losers.

How do you disbelieve in God, seeing you were dead and He gave you life, then He shall make you dead, then He shall give you life, then unto Him you shall be returned?

It is He who created for you all that is

in the earth, then He lifted Himself to heaven  
and levelled them seven heavens; and He has  
knowledge of everything.

And when thy Lord said to the angels,  
'I am setting in the earth a viceroy.'  
They said, 'What, wilt Thou set therein one  
who will do corruption there, and shed blood,  
while We proclaim Thy praise and call Thee Holy?'  
He said, 'Assuredly I know  
that you know not.'

And He taught Adam the names, all of them;  
then He presented them unto the angels  
and said, 'Now tell Me the names of these,  
if you speak truly.'

30 They said, 'Glory be to Thee! We know not  
save what Thou hast taught us. Surely Thou art  
the All-knowing, the All-wise.'

He said, 'Adam, tell them their names.'  
And when he had told them their names  
He said, 'Did I not tell you I know  
the unseen things of the heavens and earth?  
And I know what things you reveal, and  
what you were hiding.'

And when We said to the angels, 'Bow  
yourselves to Adam'; so they bowed  
themselves, save Iblis; he refused,  
and waxed proud, and so he became  
one of the unbelievers.

And We said, 'Adam, dwell thou, and thy wife,  
in the Garden, and eat thereof easefully  
where you desire; but draw not nigh this tree,  
lest you be evildoers.'

Then Satan caused them to slip therefrom  
and brought them out of that they were in;  
and We said, 'Get you all down, each  
of you an enemy of each; and in  
the earth a sojourn shall be yours, and  
enjoyment for a time.'



- 35 Thereafter Adam received certain words  
from his Lord, and He turned towards him;  
truly He turns, and is All-compassionate.  
We said; 'Get you down out of it, all together;  
yet there shall come to you guidance from Me,  
and whosoever follows My guidance,  
no fear shall be on them, neither shall they sorrow.  
As for the unbelievers who cry lies to Our signs,  
those shall be the inhabitants of the Fire,  
therein dwelling forever.'

- Children of Israel, remember My blessing  
wherewith I blessed you, and fulfil My covenant  
and I shall fulfil your covenant; and have awe of Me.  
And believe in that I have sent down, confirming  
that which is with you, and be not the first  
to disbelieve in it. And sell not My signs  
for a little price; and fear you Me.  
And do not confound the truth with vanity,  
and do not conceal the truth wittingly.
- 40 And perform the prayer, and pay the alms,  
and bow with those that bow. Will you bid  
others to piety, and forget yourselves  
while you recite the Book? Do you not understand?  
Seek you help in patience and prayer,  
for grievous it is, save to the humble  
who reckon that they shall meet their Lord  
and that unto Him they are returning.

- Children of Israel, remember My blessing  
wherewith I blessed you, and that I  
have preferred you above all beings;  
and beware of a day when no soul for another  
45 shall give satisfaction, and no intercession  
shall be accepted from it, nor any counterpoise  
be taken, neither shall they be helped.

And when We delivered you from the folk of Pharaoh  
who were visiting you with evil chastisement,

slaughtering your sons, and sparing your women;  
 and in that was a grievous trial from your Lord.  
 And when We divided for you the sea  
 and delivered you, and drowned Pharaoh's folk  
 while you were beholding.

And when We appointed with Moses forty nights  
 then you took to yourselves the Calf after him  
 and you were evildoers;

then We pardoned you after that, that haply  
 you should be thankful.

50 And when We gave to Moses the Book  
 and the Salvation, that haply  
 you should be guided.

And when Moses said to his people,  
 'My people, you have done wrong against yourselves  
 by your taking the Calf; now turn to your Creator  
 and slay one another. That will be better for you  
 in your Creator's sight, and He will turn to you;  
 truly He turns, and is All-compassionate.'

And when you said, 'Moses, we will not believe thee  
 till we see God openly'; and the thunderbolt took you  
 while you were beholding.

Then We raised you up after you were dead, that haply  
 you should be thankful.

And We outspread the cloud to overshadow you,  
 and We sent down manna and quails upon you:  
 'Eat of the good things wherewith We have provided you.'  
 And they worked no wrong upon Us, but  
 themselves they wronged.

55 And when We said, 'Enter this township,  
 and eat easefully of it wherever you will,  
 and enter in at the gate, prostrating,  
 and say, Unburdening; We will forgive you  
 your transgressions, and increase the good-doers.'  
 Then the evildoers substituted a saying  
 other than that which had been said to them;  
 so We sent down upon the evildoers  
 wrath out of heaven for their ungodliness.  
 And when Moses sought water for his people,

so We said, 'Strike with thy staff the rock'; and there gushed forth from it twelve fountains; all the people knew now their drinking-place. 'Eat and drink of God's providing, and mischief not in the earth, doing corruption.' And when you said, 'Moses, we will not endure one sort of food; pray to thy Lord for us, that He may bring forth for us of that the earth produces—green herbs, cucumbers, corn, lentils, onions.' He said, 'Would you have in exchange what is meaner for what is better? Get you down to Egypt; you shall have there that you demanded.' And abasement and poverty were pitched upon them, and they were laden with the burden of God's anger; that, because they had disbelieved the signs of God and slain the Prophets unrightfully; that, because they disobeyed, and were transgressors. Surely they that believe, and those of Jewry, and the Christians, and those Sabaeans, whoso believes in God and the Last Day, and works righteousness—their wage awaits them with their Lord, and no fear shall be on them, neither shall they sorrow.

- 60 And when We took compact with you, and raised above you the Mount: 'Take forcefully what We have given you, and remember what is in it; haply you shall be godfearing.' Then you turned away thereafter, and but for the bounty and mercy of God towards you, you had been of the losers. And well you know there were those among you that transgressed the Sabbath, and We said to them, 'Be you apes, miserably slinking!' And We made it a punishment exemplary for all the former times and for the latter, and an admonition to such as are godfearing. And when Moses said to his people, 'God commands you to sacrifice a cow.' They said, 'Dost thou take us in mockery?' He said, 'I take refuge with God, lest I should be one of the ignorant.' They said, 'Pray to thy Lord

for us, that He may make clear to us what she may be.' He said, 'He says she is a cow neither old, nor virgin, middling between the two; so do that you are bidden.' 65 They said, 'Pray to thy Lord for us, that He make clear to us what her colour may be.' He said, 'He says she shall be a golden cow, bright her colour, gladdening the beholders.' They said, 'Pray to thy Lord for us, that He make clear to us what she may be; cows are much alike to us; and, if God will, we shall then be guided.' He said, 'He says she shall be a cow not broken to plough the earth or to water the tillage, one kept secure, with no blemish on her.' They said, 'Now thou hast brought the truth'; and therefore they sacrificed her, a thing they had scarcely done. And when you killed a living soul, and disputed thereon—and God disclosed what you were hiding—so We said, 'Smite him with part of it'; even so God brings to life the dead, and He shows you His signs, that haply you may have understanding. Then your hearts became hardened thereafter and are like stones, or even yet harder; for there are stones from which rivers come gushing, and others split, so that water issues from them, and others crash down in the fear of God. And God is not heedless of the things you do.

70 Are you then so eager that they should believe you, seeing there is a party of them that heard God's word, and then tampered with it, and that after they had comprehended it, wittingly? And when they meet those who believe, they say 'We believe'; and when they go privily one to another, they say, 'Do you speak to them of what God has revealed to you, that they may thereby dispute with you before your Lord? Have you no understanding?' Know they not that God knows what they keep secret and what they publish?

And some there are of them that are common folk not knowing the Book, but only fancies and mere conjectures. So woe to those who write the Book with their hands, then say, 'This is from God,' that they may sell it for a little price; so woe to them for what their hands have written, and woe to them for their earnings.

And they say, 'The Fire shall not touch us save a number of days.' Say: 'Have you taken with God a covenant? God will not fail in His covenant; or say you things against God of which you know nothing?

- 75 Not so; whoso earns evil, and is encompassed by his transgression—those are the inhabitants of the Fire; there they shall dwell forever.  
And those that believe, and do deeds of righteousness—those are the inhabitants of Paradise; there they shall dwell forever.'

And when We took compact with the Children of Israel: 'You shall not serve any save God; and to be good to parents, and the near kinsman, and to orphans, and to the needy; and speak good to men, and perform the prayer, and pay the alms.' Then you turned away, all but a few of you, swerving aside.

And when We took compact with you: 'You shall not shed your own blood, neither expel your own from your habitations'; then you confirmed it and yourselves bore witness. Then there you are killing one another, and expelling a party of you from their habitations, conspiring against them in sin and enmity; and if they come to you as captives, you ransom them; yet their expulsion was forbidden you. What, do you believe in part of the Book, and disbelieve in part? What shall be the recompense of those of you who do that, but degradation in the present life,

and on the Day of Resurrection to be returned  
unto the most terrible of chastisement?

And God is not heedless of the things you do.

80 Those who have purchased the present life at the price  
of the world to come—for them the chastisement  
shall not be lightened, neither shall they be helped.

And We gave to Moses the Book, and after him  
sent succeeding Messengers; and We gave Jesus  
son of Mary the clear signs, and confirmed him  
with the Holy Spirit; and whosoever  
there came to you a Messenger with that your souls  
had not desire for, did you become arrogant,  
and some cry lies to, and some slay?

And they say, 'Our hearts are uncircumcised.'  
Nay, but God has cursed them for their unbelief;  
little will they believe. When there came to them  
a Book from God, confirming what was with them—  
and they aforetimes prayed for victory  
over the unbelievers—when there came to them  
that they recognized, they disbelieved in it;  
and the curse of God is on the unbelievers.  
Evil is the thing they have sold themselves for,  
disbelieving in that which God sent down,  
grudging that God should send down of His bounty  
on whomsoever He will of His servants,  
and they were laden with anger upon anger;  
and for unbelievers awaits a humbling chastisement.

85 And when they were told, 'Believe in that  
God has sent down,' they said, 'We believe  
in what was sent down on us'; and they disbelieve  
in what is beyond that, yet it is the truth  
confirming what is with them. Say: 'Why then  
were you slaying the Prophets of God  
in former time, if you were believers?'

And Moses came to you with the clear signs,  
then you took to yourselves the Calf after him

and you were evildoers.

And when We took compact with you, and raised over you the Mount: 'Take forcefully what We have given you and give ear.' They said, 'We hear, and rebel'; and they were made to drink the Calf in their hearts for their unbelief. Say: 'Evil is the thing your faith bids you to, if you are believers.'

Say: 'If the Last Abode with God is yours exclusively, and not for other people, then long for death—if you speak truly.'

But they will never long for it, because of that their hands have forwarded; God knows the evildoers;

90 and thou shalt find them the eagerest of men for life. And of the idolaters; there is one of them wishes if he might be spared a thousand years, yet his being spared alive shall not remove him from the chastisement. God sees the things they do.

Say: 'Whosoever is an enemy to Gabriel—he it was that brought it down upon thy heart by the leave of God, confirming what was before it, and for a guidance and good tidings to the believers. Whosoever is an enemy to God and His angels and His Messengers, and Gabriel, and Michael—surely God is an enemy to the unbelievers.'

And We have sent down unto thee signs, clear signs, and none disbelieves in them except the ungodly.

Why, whensoever they have made a covenant, does a party of them reject it?

Nay, but the most of them are unbelievers.

95 When there has come to them a Messenger from God confirming what was with them, a party of them that were given the Book reject the Book of God behind their backs, as though they knew not, and they follow what the Satans recited over Solomon's kingdom. Solomon disbelieved not, but the Satans disbelieved, teaching the people sorcery, and that which was sent down upon Babylon's two angels, Harut and Marut;

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they taught not any man, without they said,  
'We are but a temptation; do not disbelieve.'  
From them they learned how they might divide  
a man and his wife, yet they did not hurt  
any man thereby, save by the leave of God,  
and they learned what hurt them, and did not  
profit them, knowing well that whoso buys it  
shall have no share in the world to come;  
evil then was that they sold themselves for,  
if they had but known.  
Yet had they believed, and been godfearing,  
a recompense from God had been better,  
if they had but known.

O believers, do not say, 'Observe us,'  
but say, 'Regard us'; and give ear;  
for unbelievers awaits a painful chastisement.

Those unbelievers of the People of the Book  
and the idolaters wish not that any good  
should be sent down upon you from your Lord;  
but God singles out for His mercy whom He will;  
God is of bounty abounding.

100 And for whatever verse We abrogate  
or cast into oblivion, We bring a better  
or the like of it; knowest thou not that God  
is powerful over everything?  
Knowest thou not that to God belongs  
the kingdom of the heavens and the earth,  
and that you have none, apart from God,  
neither protector nor helper?  
Or do you desire to question your Messenger  
as Moses was questioned in former time?  
Whoso exchanges belief for unbelief has surely  
strayed from the right way.

Many of the People of the Book wish they might  
restore you as unbelievers, after you have believed,



in the jealousy of their souls, after the truth  
has become clear to them; yet do you pardon  
and be forgiving, till God brings His command;  
truly God is powerful over everything.  
And perform the prayer, and pay the alms; whatever  
good you shall forward to your souls' account,  
you shall find it with God; assuredly God  
sees the things you do.

- 105 And they say, 'None shall enter Paradise  
except that they be Jews or Christians.'  
Such are their fancies. Say: 'Produce your proof,  
if you speak truly.'  
Nay, but whosoever submits his will to God,  
being a good-doer, his wage is with his Lord,  
and no fear shall be on them, neither shall they sorrow.

The Jews say, 'The Christians stand not on anything';  
the Christians say, 'The Jews stand not on anything';  
yet they recite the Book. So too the ignorant  
say the like of them. God shall decide between them  
on the Day of Resurrection touching their differences.  
And who does greater evil than he who bars  
God's places of worship, so that His Name  
be not rehearsed in them, and strives to destroy them?  
Such men might never enter them, save in fear;  
for them is degradation in the present world,  
and in the world to come a mighty chastisement.

To God belong the East and the West;  
whithersoever you turn, there is the Face of God;  
God is All-embracing, All-knowing.

- 110 And they say, 'God has taken to Him a son.'  
Glory be to Him! Nay, to Him belongs  
all that is in the heavens and the earth;  
all obey His will—  
the Creator of the heavens and the earth;  
and when He decrees a thing, He but says to it  
'Be,' and it is.

And they that know not say, 'Why does God not speak to us? Why does a sign not come to us?'

So spoke those before them as these men say;  
their hearts are much alike. Yet We have made  
clear the signs unto a people who are sure.

We have sent thee with the truth, good tidings  
to bear, and warning. Thou shalt not be questioned  
touching the inhabitants of Hell.

Never will the Jews be satisfied with thee,  
neither the Christians, not till thou followest  
their religion. Say: 'God's guidance  
is the true guidance.' If thou followest  
their caprices, after the knowledge that  
has come to thee, thou shalt have against God  
neither protector nor helper.

115 Those to whom We have given the Book  
and who recite it with true recitation,  
they believe in it; and whoso disbelieves in it,  
they shall be the losers.

Children of Israel, remember My blessing  
wherewith I blessed you, and that I  
have preferred you above all beings;  
and beware a day when no soul for another  
shall give satisfaction, and no counterpoise  
shall be accepted from it, nor any  
intercession shall be profitable to it,  
neither shall they be helped.

And when his Lord tested Abraham  
with certain words, and he fulfilled them.  
He said, 'Behold, I make you a leader  
for the people.' Said he, 'And of my seed?'  
He said 'My covenant shall not reach  
the evildoers.'

And when We appointed the House to be  
a place of visitation for the people,  
and a sanctuary,  
and: 'Take to yourselves Abraham's station

for a place of prayer.' And We made covenant  
with Abraham and Ishmael: 'Purify  
My House for those that shall go about it  
and those that cleave to it, to those who bow  
and prostrate themselves.'

120 And when Abraham said, 'My Lord, make this  
a land secure, and provide its people  
with fruits, such of them as believe in  
God and the Last Day.'

He said, 'And whoso disbelieves, to him  
I shall give enjoyment a little, then I  
shall compel him to the chastisement of the Fire—  
how evil a homecoming!'

And when Abraham, and Ishmael with him,  
raised up the foundations of the House:  
'Our Lord, receive this from us; Thou art  
the All-hearing, the All-knowing;  
and, our Lord, make us submissive to Thee,  
and of our seed a nation submissive  
to Thee; and show us our holy rites, and  
turn towards us; surely Thou turnest, and art  
All-compassionate;

and, our Lord, do Thou send among them  
a Messenger, one of them, who shall recite  
to them Thy signs, and teach them the Book  
and the Wisdom, and purify them; Thou art  
the All-mighty, the All-wise.'

Who therefore shrinks from the religion  
of Abraham, except he be foolish-minded?  
Indeed, We chose him in the present world,  
and in the world to come he shall be  
among the righteous.

125 When his Lord said to him, 'Surrender,'  
he said, 'I have surrendered me to  
the Lord of all Being.'

And Abraham charged his sons with this  
and Jacob likewise: 'My sons, God has chosen  
for you the religion; see that you die not  
save in surrender.'

Why, were you witnesses, when death came  
to Jacob? When he said to his sons,  
'What will you serve after me?' They said,  
'We will serve thy God and the God of thy fathers  
Abraham, Ishmael and Isaac, One God;  
to Him we surrender.'

That is a nation that has passed away;  
there awaits them that they have earned,  
and there awaits you that you have earned;  
you shall not be questioned concerning  
the things they did.

And they say, 'Be Jews or Christians and  
you shall be guided.' Say thou: 'Nay, rather  
the creed of Abraham, a man of pure faith;  
he was no idolater.'

130

Say you: 'We believe in God, and  
in that which has been sent down on us  
and sent down on Abraham, Ishmael,  
Isaac and Jacob, and the Tribes,  
and that which was given to Moses and Jesus  
and the Prophets, of their Lord; we  
make no division between any of them, and  
to Him we surrender.'

And if they believe in the like of that you  
believe in, then they are truly guided; but if  
they turn away, then they are clearly in schism;  
God will suffice you for them; He is  
the All-hearing, the All-knowing;  
the baptism of God; and who is there  
that baptizes fairer than God?

Him we are serving.

Say: 'Would you then dispute with us  
concerning God, who is our Lord  
and your Lord? Our deeds belong to us,  
and to you belong your deeds; Him  
we serve sincerely.

Or do you say, "Abraham, Ishmael,  
Isaac and Jacob, and the Tribes—

they were Jews, or they were Christians”?’  
 Say: ‘Have you then greater knowledge,  
 or God? And who does greater evil than  
 he who conceals a testimony received  
 from God? And God is not heedless of  
 the things you do.’

135 That is a nation that has passed away;  
 there awaits them that they have earned,  
 and there awaits you that you have earned;  
 you shall not be questioned concerning  
 the things they did.

The fools among the people will say,  
 ‘What has turned them from the direction  
 they were facing in their prayers aforetime?’

Say:

‘To God belong the East and the West;  
 He guides whomsoever He will  
 to a straight path.’

Thus We appointed you a midmost nation  
 that you might be witnesses to the people,  
 and that the Messenger might be a witness  
 to you; and We did not appoint the direction  
 thou wast facing, except that We might know  
 who followed the Messenger from him who turned  
 on his heels—though it were a grave thing  
 save for those whom God has guided; but  
 God would never leave your faith to waste—  
 truly, God is All-gentle with the people,  
 All-compassionate.

We have seen thee turning thy face about  
 in the heaven; now We will surely turn thee  
 to a direction that shall satisfy thee.  
 Turn thy face towards the Holy Mosque; and  
 wherever you are, turn your faces towards it.  
 Those who have been given the Book know it is  
 the truth from their Lord; God is not heedless of  
 the things they do.

- 140 Yet if thou shouldst bring to those that have been  
 given the Book every sign, they will not follow  
 thy direction; thou art not a follower  
 of their direction, neither are they followers  
 of one another's direction. If thou followest  
 their caprices, after the knowledge  
 that has come to thee, then thou wilt surely be  
 among the evildoers  
 whom We have given the Book, and they recognize it  
 as they recognize their sons, even though  
 there is a party of them conceal the truth  
 and that wittingly.  
 The truth comes from thy Lord; then be not  
 among the doubters.  
 Every man has his direction to which he turns;  
 so be you forward in good works. Wherever  
 you may be, God will bring you all together;  
 surely God is powerful over everything.  
 From whatsoever place thou issuest, turn  
 thy face towards the Holy Mosque; it is  
 the truth from thy Lord. God is not heedless of  
 the things you do.
- 145 From whatsoever place thou issuest, turn  
 thy face towards the Holy Mosque; and  
 wherever you may be, turn your faces  
 towards it, that the people may not have  
 any argument against you, excepting  
 the evildoers of them; and fear you them not,  
 but fear you Me; and that I may perfect  
 My blessing upon you, and that haply so  
 you may be guided;  
 as also We have sent among you, of yourselves,  
 a Messenger, to recite Our signs to you  
 and to purify you, and to teach you  
 the Book and the Wisdom, and to teach you  
 that you knew not.  
 So remember Me, and I will remember  
 you; and be thankful to Me; and be you not  
 ungrateful towards Me.

O all you who believe, seek you help  
in patience and prayer; surely God is  
with the patient.

And say not of those slain in God's way,  
'They are dead'; rather they are living,  
but you are not aware.

- 150 Surely We will try you with something of fear  
and hunger, and diminution of goods  
and lives and fruits; yet give thou good tidings  
unto the patient  
who, when they are visited by an affliction,  
say, 'Surely we belong to God, and  
to Him we return';  
upon those rest blessings and mercy  
from their Lord, and those—they are  
the truly guided.

Safa and Marwa are among the waymarks  
of God; so whosoever makes the Pilgrimage  
to the House, or the Visitation,  
it is no fault in him to circumambulate  
them; and whoso volunteers good, God is  
All-grateful, All-knowing

Those who conceal the clear signs and the guidance  
that We have sent down, after We have shown them  
clearly in the Book—they shall be cursed by  
God and the cursers,

- 155 save such as repent and make amends, and show  
clearly—towards them I shall turn; I turn,  
All-compassionate.

But those who disbelieve, and die disbelieving—  
upon them shall rest the curse of God  
and the angels, and of men altogether,  
therein dwelling forever; the chastisement  
shall not be lightened for them; no respite  
shall be given them.

Your God is One God;

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there is no god but He,  
the All-merciful, the All-compassionate.

Surely in the creation of the heavens and the earth  
and the alternation of night and day  
and the ship that runs in the sea with profit  
to men, and the water God sends down from heaven  
therewith reviving the earth after it is dead  
and His scattering abroad in it all manner of  
crawling thing, and the turning about of the winds  
and the clouds compelled between heaven and earth—  
surely there are signs for a people having understanding.

- 160 Yet there be men who take to themselves compeers  
apart from God, loving them as God is loved;  
but those that believe love God more ardently.  
O if the evildoers might see, when they see  
the chastisement, that the power altogether  
belongs to God, and that God is terrible  
in chastisement,  
when those that were followed disown their followers,  
and they see the chastisement, and their cords  
are cut asunder,  
and those that followed say, 'O if only we might  
return again and disown them, as they have disowned  
us!' Even so God shall show them their works.  
O bitter regrets for them! Never shall they  
issue from the Fire.

O men, eat of what is in the earth  
lawful and good; and follow not the steps  
of Satan; he is a manifest foe to you.  
He only commands you to evil and indecency,  
and that you should speak against God such things  
as you know not.

- 165 And when it is said to them, 'Follow what God  
has sent down,' they say, 'No; but we will follow  
such things as we found our fathers doing.'



What? And if their fathers had no understanding of anything, and if they were not guided? The likeness of those who disbelieve is as the likeness of one who shouts to that which hears nothing, save a call and a cry; deaf, dumb, blind—they do not understand.

O believers, eat of the good things wherewith We have provided you, and give thanks to God, if it be Him that you serve. These things only has He forbidden you: carrion, blood, the flesh of swine, what has been hallowed to other than God. Yet whoso is constrained, not desiring nor transgressing, no sin shall be on him; God is All-forgiving, All-compassionate.

Those who conceal what of the Book God has sent down on them, and sell it for a little price—they shall eat naught but the Fire in their bellies; God shall not speak to them on the Day of Resurrection neither purify them; there awaits them  
a painful chastisement.

170 Those are they that have bought error at the price of guidance, and chastisement at the price of pardon; how patiently they shall endure the Fire!  
That, because God has sent down the Book with the truth; and those that are at variance regarding the Book are in wide schism.

It is not piety, that you turn your faces to the East and to the West.

True piety is this:  
to believe in God, and the Last Day,  
the angels, the Book, and the Prophets,  
to give of one's substance, however cherished,  
to kinsmen, and orphans,

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the needy, the traveller, beggars,  
and to ransom the slave,  
to perform the prayer, to pay the alms.  
And they who fulfil their covenant  
when they have engaged in a covenant,  
and endure with fortitude  
misfortune, hardship and peril,  
these are they who are true in their faith,  
these are the truly godfearing.

O believers, prescribed for you is  
retaliation, touching the slain;  
freeman for freeman, slave for slave,  
female for female. But if aught is pardoned  
a man by his brother, let the pursuing  
be honourable, and let the payment be  
with kindness. That is a lightening  
granted you by your Lord, and a mercy;  
and for him who commits aggression  
after that—for him there awaits  
a painful chastisement.

175 In retaliation there is life for you,  
men possessed of minds; haply you  
will be godfearing.

Prescribed for you, when any of you  
is visited by death, and he leaves behind  
some goods, is to make testament  
in favour of his parents and kinsmen  
honourably—an obligation  
on the godfearing.

Then if any man changes it after  
hearing it, the sin shall rest upon  
those who change it; surely God is  
All-hearing, All-knowing.

But if any man fears injustice or  
sin from one making testament, and so  
makes things right between them, then  
sin shall not rest upon him; surely God is

All-forgiving, All-compassionate.

O believers, prescribed for you is  
the Fast, even as it was prescribed for  
those that were before you—haply you  
will be godfearing—

180 for days numbered; and if any of you  
be sick, or if he be on a journey,  
then a number of other days; and for those  
who are able to fast, a redemption  
by feeding a poor man. Yet better  
it is for him who volunteers good,  
and that you should fast is better for you,  
if you but know;  
the month of Ramadan, wherein the Koran  
was sent down to be a guidance  
to the people, and as clear signs  
of the Guidance and the Salvation.  
So let those of you, who are present  
at the month, fast it; and if any of you  
be sick, or if he be on a journey,  
then a number of other days; God desires  
ease for you, and desires not hardship  
for you; and that you fulfil the number, and  
magnify God that He has guided you, and haply  
you will be thankful.

And when My servants question thee  
concerning Me—I am near to answer  
the call of the caller, when he calls  
to Me; so let them respond to Me,  
and let them believe in Me; haply so  
they will go aright.

Permitted to you, upon the night of  
the Fast, is to go in to your wives;  
they are a vestment for you, and you are  
a vestment for them. God knows that you have been  
betraying yourselves, and has turned to you

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and pardoned you. So now lie with them,  
and seek what God has prescribed for you.  
And eat and drink, until the white thread  
shows clearly to you from the black thread  
at the dawn; then complete the Fast  
unto the night, and do not lie with them  
while you cleave to the mosques. Those are  
God's bounds; keep well within them. So God  
makes clear His signs to men; haply they  
will be godfearing.

Consume not your goods between you  
in vanity; neither proffer it  
to the judges, that you may sinfully  
consume a portion of other men's goods,  
and that wittingly.

- 185 They will question thee concerning  
the new moons. Say: 'They are appointed  
times for the people, and the Pilgrimage.'

It is not piety to come to the houses  
from the backs of them; but piety is  
to be godfearing; so come to the houses  
by their doors, and fear God; haply so  
you will prosper.

And fight in the way of God with those  
who fight with you, but aggress not: God loves  
not the aggressors.

And slay them wherever you come upon them,  
and expel them from where they expelled you;  
persecution is more grievous than slaying.  
But fight them not by the Holy Mosque  
until they should fight you there;  
then, if they fight you, slay them—  
such is the recompense of unbelievers—  
but if they give over, surely God is  
All-forgiving, All-compassionate.

Fight them, till there is no persecution  
and the religion is God's; then if they  
give over, there shall be no enmity  
save for evildoers.

190 The holy month for the holy month;  
holy things demand retaliation.  
Whoso commits aggression against you,  
do you commit aggression against him  
like as he has committed against you;  
and fear you God, and know that God is  
with the godfearing.

And expend in the way of God;  
and cast not yourselves by your own hands  
into destruction, but be good-doers; God  
loves the good-doers.

Fulfil the Pilgrimage and the Visitation  
unto God; but if you are prevented,  
then such offering as may be feasible.  
And shave not your heads, till the offering  
reaches its place of sacrifice. If any  
of you is sick, or injured in his head,  
then redemption by fast, or freewill offering,  
or ritual sacrifice. When you are secure,  
then whosoever enjoys the Visitation  
until the Pilgrimage, let his offering  
be such as may be feasible; or if he  
finds none, then a fast of three days  
in the Pilgrimage, and of seven when  
you return, that is ten completely;  
that is for him whose family are not  
present at the Holy Mosque. And fear  
God, and know that God is terrible  
in retribution.

The Pilgrimage is in months well-known;  
whoso undertakes the duty of Pilgrimage  
in them shall not go in to his womenfolk

nor indulge in ungodliness and disputing  
 in the Pilgrimage. Whatever good you do,  
 God knows it. And take provision;  
 but the best provision is godfearing,  
 so fear you Me, men possessed of minds!  
 It is no fault in you, that you should seek  
 bounty from your Lord; but when you press on  
 from Arafat, then remember God  
 at the Holy Waymark, and remember Him  
 as He has guided you, though formerly you  
 were gone astray.

195 Then press on from where the people  
 press on, and pray for God's forgiveness;  
 God is All-forgiving, All-compassionate.  
 And when you have performed your holy rites  
 remember God, as you remember your fathers  
 or yet more devoutly. Now some men  
 there are who say, 'Our Lord, give to us  
 in this world'; such men shall have no part  
 in the world to come.

And others there are who say, 'Our Lord,  
 give to us in this world good, and good  
 in the world to come, and guard us against the  
 chastisement of the Fire';  
 those—they shall have a portion from  
 what they have earned; and God is swift  
 at the reckoning.

And remember God during certain days  
 numbered. If any man hastens on  
 in two days, that is no sin in him;  
 and if any delays, it is not a sin  
 in him, if he be godfearing. And  
 fear you God, and know that unto Him  
 you shall be mustered.

200 And some men there are whose saying  
 upon the present world pleases thee,  
 and such a one calls on God to witness  
 what is in his heart, yet he is most stubborn

in altercation,  
and when he turns his back, he hastens about  
the earth, to do corruption there and to  
destroy the tillage and the stock; and God

loves not corruption;  
and when it is said to him, 'Fear God',  
vainglory seizes him in his sin.  
So Gehenna shall be enough for him—how  
evil a cradling!

But other men there are that sell themselves  
desiring God's good pleasure; and God is gentle  
with His servants.

O believers, enter the peace, all of you,  
and follow not the steps of Satan;  
he is a manifest foe to you. But  
if you slip, after the clear signs  
have come to you, know then that God is  
All-mighty, All-wise.

205

What do they look for, but that God  
shall come to them in the cloud-shadows,  
and the angels? The matter is determined,  
and unto God all matters are returned.  
Ask the Children of Israel how many a clear sign  
We gave them. Whoso changes God's blessing  
after it has come to him, God is terrible  
in retribution.

Decked out fair to the unbelievers  
is the present life, and they deride  
the believers; but those who were godfearing  
shall be above them on the Resurrection Day;  
and God provides whomsoever He will  
without reckoning.

The people were one nation; then God sent forth  
the Prophets, good tidings to bear  
and warning, and He sent down with them  
the Book with the truth, that He might  
decide between the people touching their differences;

and only those who had been given it  
 were at variance upon it, after the  
 clear signs had come to them, being insolent  
 one to another; then God guided those  
 who believed to the truth, touching which  
 they were at variance, by His leave;  
 and God guides whomsoever He will  
 to a straight path.

210 Or did you suppose you should enter Paradise  
 without there had come upon you the like  
 of those who passed away before you?  
 They were afflicted by misery and hardship  
 and were so convulsed, that the Messenger  
 and those who believed with him said,  
 'When comes God's help?' Ah, but surely  
 God's help is nigh.

They will question thee concerning  
 what they should expend. Say: 'Whatsoever good  
 you expend is for parents and kinsmen,  
 orphans, the needy, and the traveller;  
 and whatever good you may do, God has  
 knowledge of it.'

Prescribed for you is fighting, though it be  
 hateful to you.

Yet it may happen that you will hate a thing  
 which is better for you; and it may happen that you  
 will love a thing which is worse for you; God knows,  
 and you know not.

They will question thee concerning  
 the holy month, and fighting in it.  
 Say: 'Fighting in it is a heinous thing,  
 but to bar from God's way, and disbelief in Him,  
 and the Holy Mosque, and to expel its people  
 from it—that is more heinous in God's sight;  
 and persecution is more heinous than slaying.'  
 They will not cease to fight with you,



till they turn you from your religion,  
if they are able; and whosoever of you  
turns from his religion, and dies disbelieving—  
their works have failed in this world and the next;  
those are the inhabitants of the Fire; therein  
they shall dwell forever.

- 215 But the believers, and those who emigrate  
and struggle in God's way—those have hope of  
God's compassion; and God is All-forgiving,  
All-compassionate.

They will question thee concerning  
wine, and arrow-shuffling. Say: 'In both  
is heinous sin, and uses for men,  
but the sin in them is more heinous  
than the usefulness.'

They will question thee concerning  
what they should expend. Say: 'The abundance.'  
So God makes clear His signs to you; haply  
you will reflect;  
in this world, and the world to come.

They will question thee concerning  
the orphans. Say: 'To set their affairs  
aright is good.  
And if you intermix with them, they are  
your brothers. God knows well  
him who works corruption from him  
who sets aright; and had He willed  
He would have harassed you. Surely God is  
All-mighty, All-wise.'

- 220 Do not marry idolatresses, until  
they believe; a believing slavegirl  
is better than an idolatress, though  
you may admire her. And do not marry  
idolaters, until they believe. A believing  
slave is better than an idolater, though

you may admire him.

Those call unto the Fire; and God calls unto Paradise, and pardon, by His leave, and He makes clear His signs to the people; haply they will remember.

They will question thee concerning the monthly course. Say: 'It is hurt; so go apart from women during the monthly course, and do not approach them till they are clean. When they have cleansed themselves, then come unto them as God has commanded you.' Truly, God loves those who repent, and He loves those who cleanse themselves.

Your women are a tillage for you; so come unto your tillage as you wish, and forward for your souls; and fear God, and know that you shall meet Him. Give thou good tidings to the believers.

Do not make God a hindrance, through your oaths, to being pious and godfearing, and putting things right between men. Surely God is All-hearing, All-knowing.

225 God will not take you to task for a slip in your oaths; but He will take you to task for what your hearts have earned; and God is All-forgiving, All-clement.

For those who forswear their women a wait of four months; if they revert, God is All-forgiving, All-compassionate; but if they resolve on divorce, surely God is All-hearing, All-knowing.

Divorced women shall wait by themselves for three periods; and it is not lawful for them to hide what God has created in their wombs; if they believe in God

and the Last Day. In such time their mates have better right to restore them, if they desire to set things right. Women have such honourable rights as obligations, but their men have a degree above them; God is

All-mighty, All-wise.

Divorce is twice; then honourable retention or setting free kindly. It is not lawful for you to take of what you have given them unless the couple fear they may not maintain God's bounds; if you fear they may not maintain God's bounds, it is no fault in them for her to redeem herself. Those are God's bounds; do not transgress them. Whosoever transgresses the bounds of God—those are the evildoers.

- 230 If he divorces her finally, she shall not be lawful to him after that, until she marries another husband. If he divorces her, then it is no fault in them to return to each other, if they suppose that they will maintain God's bounds. Those are God's bounds; He makes them clear unto a people that have knowledge.

When you divorce women, and they have reached their term, then retain them honourably or set them free honourably; do not retain them by force, to transgress; whoever does that has wronged himself. Take not God's signs in mockery, and remember God's blessing upon you, and the Book and the Wisdom He has sent down on you, to admonish you. And fear God, and know that God has knowledge of everything.

When you divorce women, and they have reached their term, do not debar them from marrying their husbands, when they have agreed together honourably. That is an admonition for whoso of you believes in God and the Last Day;

## THE COW

that is cleaner and purer for you; God knows,  
and you know not.

Mothers shall suckle their children two years completely, for such as desire to fulfil the suckling. It is for the father to provide them and clothe them honourably. No soul is charged save to its capacity; a mother shall not be pressed for her child, neither a father for his child. The heir has a like duty. But if the couple desire by mutual consent and consultation to wean, then it is no fault in them. And if you desire to seek nursing for your children, it is no fault in you provide you hand over what you have given honourably; and fear God, and know that God sees the things you do.

And those of you who die, leaving wives, they shall wait by themselves for four months and ten nights; when they have reached their term then it is no fault in you what they may do with themselves honourably. God is aware of the things you do.

- 235 There is no fault in you touching the proposal to women you offer, or hide in your hearts; God knows that you will be mindful of them; but do not make troth with them secretly without you speak honourable words. And do not resolve on the knot of marriage until the book has reached its term; and know that God knows what is in your hearts, so be fearful of Him; and know that God is All-forgiving, All-clement.

There is no fault in you, if you divorce women while as yet you have not touched them nor appointed any marriage-portion for them;

yet make provision for them, the affluent man according to his means, and according to his means the needy man, honourably—an obligation on the good-doers.

And if you divorce them before you have touched them, and you have already appointed for them a marriage-portion, then one-half of what you have appointed, unless it be they make remission, or he makes remission in whose hand is the knot of marriage; yet that you should remit is nearer to godfearing. Forget not to be bountiful one towards another. Surely God sees the things you do.

Be you watchful over the prayers, and the middle prayer; and do you stand obedient to God.

240 And if you are in fear, then afoot or mounted; but when you are secure, then remember God, as He taught you the things that you knew not.

And those of you who die, leaving wives, let them make testament for their wives, provision for a year without expulsion; but if they go forth, there is no fault in you what they may do with themselves honourably; God is All-mighty, All-wise.

There shall be for divorced women provision honourable—an obligation on the godfearing.

So God makes clear His signs for you; haply you will understand.

Hast thou not regarded those who went forth from their habitations in their thousands fearful of death? God said to them, 'Die!'

Then He gave them life. Truly God is bounteous  
to the people, but most of the people  
are not thankful.

245 So fight in God's way, and know that God is  
All-hearing, All-knowing.

Who is he that will lend God a good loan,  
and He will multiply it for him manifold?  
God grasps, and outspreads; and unto Him  
you shall be returned.

Hast thou not regarded the Council  
of the Children of Israel, after Moses,  
when they said to a Prophet of theirs,  
'Raise up for us a king, and we will fight  
in God's way.' He said, 'Might it be  
that, if fighting is prescribed for you,  
you will not fight?' They said, 'Why should we  
not fight in God's way, who have been  
expelled from our habitations  
and our children?' Yet when fighting was  
prescribed for them, they turned their backs  
except a few of them; and God has knowledge  
of the evildoers.

Then their Prophet said to them, 'Verily  
God has raised up Saul for you as king.'  
They said, 'How should he be king over us  
who have better right than he to kingship,  
seeing he has not been given amplitude  
of wealth?' He said, 'God has chosen him  
over you, and has increased him  
broadly in knowledge and body. God gives  
the kingship to whom He will; and God is  
All-embracing, All-knowing.'

And their Prophet said to them, 'The sign  
of his kingship is that the Ark will come to you,  
in it a Shechina from your Lord, and a remnant  
of what the folk of Moses and Aaron's folk  
left behind, the angels bearing it.  
Surely in that shall be a sign for you, if

250      you are believers.'  
 And when Saul went forth with the hosts  
 he said, 'God will try you with a river;  
 whosoever drinks of it is not of me,  
 and whoso tastes it not, he is of me,  
 saving him who scoops up with his hand.'  
 But they drank of it, except a few  
 of them; and when he crossed it, and those  
 who believed with him, they said, 'We have no  
 power today against Goliath and his hosts.'  
 Said those who reckoned they should meet God,  
 'How often a little company has overcome  
 a numerous company, by God's leave! And God  
       is with the patient.'  
 So, when they went forth against Goliath  
 and his hosts, they said, 'Our Lord, pour out  
 upon us patience, and make firm our feet,  
 and give us aid against the people of  
       the unbelievers!'  
 And they routed them, by the leave of God,  
 and David slew Goliath; and God gave him  
 the kingship, and Wisdom, and He taught him  
 such as He willed. Had God not driven back  
 the people, some by the means of others,  
 the earth had surely corrupted; but God is bounteous  
       unto all beings.

These are the signs of God We recite to thee  
       in truth,  
 and assuredly thou art of the number  
       of the Envoys.  
 And those Messengers, some We have preferred  
       above others;  
 some there are to whom God spoke, and some He  
       raised in rank.

And We gave Jesus son of Mary the clear signs,  
 and confirmed him with the Holy Spirit.  
 And had God willed, those who came after him

would not have fought one against the other  
 after the clear signs had come to them;  
 but they fell into variance, and some of them  
 believed, and some disbelieved; and had God willed  
 they would not have fought one against the other;  
 but God does whatsoever He desires.

255

O believers, expend of that wherewith  
 We have provided you, before there comes a day  
 wherein shall be neither traffick, nor friendship,  
 nor intercession; and the unbelievers—they  
 are the evildoers.

God

there is no god but He, the  
 Living, the Everlasting.  
 Slumber seizes Him not, neither sleep;  
 to Him belongs  
 all that is in the heavens and the earth.  
 Who is there that shall intercede with Him  
 save by His leave?  
 He knows what lies before them  
 and what is after them,  
 and they comprehend not anything of His knowledge  
 save such as He wills.  
 His Throne comprises the heavens and earth;  
 the preserving of them oppresses Him not;  
 He is the All-high, the All-glorious.

No compulsion is there in religion.  
 Rectitude has become clear from error.  
 So whosoever disbelieves in idols  
 and believes in God, has laid hold of  
 the most firm handle, unbreaking; God is  
 All-hearing, All-knowing.

God is the Protector of the believers;  
 He brings them forth from the shadows  
 into the light.



And the unbelievers—their protectors are  
 idols, that bring them forth from the light  
 into the shadows;  
 those are the inhabitants of the Fire,  
 therein dwelling forever.

- 260 Hast thou not regarded him who disputed  
 with Abraham, concerning his Lord,  
 that God had given him the kingship? When  
 Abraham said, 'My Lord is He who gives  
 life, and makes to die,' he said, 'I give  
 life, and make to die.' Said Abraham, 'God  
 brings the sun from the east; so bring thou  
 it from the west.' Then the unbeliever  
 was confounded. God guides not the people  
 of the evildoers.
- Or such as he who passed by a city  
 that was fallen down upon its turrets;  
 he said, 'How shall God give life to this  
 now it is dead?' So God made him die  
 a hundred years, then He raised him up,  
 saying, 'How long hast thou tarried?' He said,  
 'I have tarried a day, or part of a day.'  
 Said He, 'Nay; thou hast tarried a hundred years.  
 Look at thy food and drink—it has not spoiled;  
 and look at thy ass. So We would make thee  
 a sign for the people. And look at the bones,  
 how We shall set them up, and then clothe them  
 with flesh.' So, when it was made clear  
 to him, he said, 'I know that God is powerful  
 over everything.'
- And when Abraham said, 'My Lord, show me  
 how Thou wilt give life to the dead,' He said,  
 'Why, dost thou not believe?' 'Yes,' he said,  
 'but that my heart may be at rest.' Said He,  
 'Take four birds, and twist them to thee,  
 then set a part of them on every hill,  
 then summon them, and they will come to thee  
 running. And do thou know that God is

All-mighty, All-wise.'

The likeness of those who expend their wealth in the way of God is as the likeness of a grain of corn that sprouts seven ears, in every ear a hundred grains. So God multiplies unto whom He will; God is

All-embracing, All-knowing.

Those who expend their wealth in the way of God then follow not up what they have expended with reproach and injury, their wage is with their Lord, and no fear shall be on them, neither shall they sorrow.

265 Honourable words, and forgiveness, are better than a freewill offering followed by injury; and God is

All-sufficient, All-clement.

O believers, void not your freewill offerings with reproach and injury, as one who expends of his substance to show off to men and believes not in God and the Last Day.

The likeness of him is as the likeness of a smooth rock on which is soil, and a torrent smites it, and leaves it barren. They have no power over anything that they have earned. God guides not the people of the unbelievers.

But the likeness of those who expend their wealth, seeking God's good pleasure, and to confirm themselves, is as the likeness of a garden upon a hill; a torrent smites it and it yields its produce twofold; if no torrent smites it, yet dew; and God sees the things you do.

Would any of you wish to have a garden of palms and vines, with rivers flowing beneath it, and all manner of fruit there for him, then old age smites him, and he has seed, but weaklings, then a whirlwind with fire smites it, and it is consumed?

So God makes clear the signs to you; haply

you will reflect.

O believers, expend of the good things  
you have earned, and of that We  
have produced for you from the earth,  
and intend not the corrupt of it for  
your expending;

270 for you would never take it yourselves, except  
you closed an eye on it; and know that God is  
All-sufficient, All-laudable.

Satan promises you poverty, and bids you  
unto indecency; but God promises you  
His pardon and His bounty; and God is  
All-embracing, All-knowing.

He gives the Wisdom to whomsoever He will,  
and whoso is given the Wisdom, has been  
given much good; yet none remembers but men  
possessed of minds.

And whatever expenditure you expend,  
and whatever vow you vow, surely God  
knows it. No helpers have the evildoers.  
If you publish your freewill offerings, it is  
excellent; but if you conceal them, and give them  
to the poor, that is better for you, and will  
acquit you of your evil deeds; God is aware of  
the things you do.

Thou art not responsible for guiding them;  
but God guides whomsoever He will.

And whatever good you expend is for yourselves,  
for then you are expending, being desirous  
only of God's Face; and whatever good  
you expend shall be repaid to you  
in full, and you will not be wronged,  
it being for the poor who are restrained  
in the way of God, and are unable  
to journey in the land; the ignorant man  
supposes them rich because of their abstinence,  
but thou shalt know them by their mark—

they do not beg of men importunately.  
And whatever good you expend, surely God has  
knowledge of it.

275

Those who expend their wealth night and day, secretly  
and in public, their wage awaits them with their Lord,  
and no fear shall be on them, neither shall they sorrow.

Those who devour usury shall not rise again  
except as he rises, whom Satan of the touch  
prostrates; that is because they say,  
'Trafficking is like usury.' God has  
permitted trafficking, and forbidden usury.  
Whosoever receives an admonition  
from his Lord and gives over, he shall have  
his past gains, and his affair is  
committed to God; but whosoever reverts—  
those are the inhabitants of the Fire,  
therein dwelling forever.

God blots out usury, but freewill offerings  
He augments with interest. God loves not  
any guilty ingrate.

Those who believe and do deeds of righteousness,  
and perform the prayer, and pay the alms—  
their wage awaits them with their Lord,  
and no fear shall be on them, neither shall they sorrow.

O believers, fear you God; and  
give up the usury that is outstanding, if  
you are believers.

But if you do not, then take notice that  
God shall war with you, and His Messenger; yet  
if you repent, you shall have your principal,  
unwronging and unwronged.

280

And if any man should be in difficulties,  
let him have respite till things are easier; but  
that you should give freewill offerings is better for you,  
did you but know.

And fear a day wherein you shall be  
returned to God, and every soul shall be  
paid in full what it has earned; and they  
shall not be wronged.

O believers, when you contract a debt  
one upon another for a stated term,  
write it down, and let a writer  
write it down between you justly,  
and let not any writer refuse  
to write it down, as God has taught him;  
so let him write, and let the debtor  
dictate, and let him fear God his Lord  
and not diminish aught of it. And if  
the debtor be a fool, or weak, or unable  
to dictate himself, then let his guardian  
dictate justly. And call in to witness  
two witnesses, men; or if the two  
be not men, then one man and two women,  
such witnesses as you approve of,  
that if one of the two women errs  
the other will remind her; and let the witnesses  
not refuse, whenever they are summoned.  
And be not loth to write it down,  
whether it be small or great, with its term;  
that is more equitable in God's sight,  
more upright for testimony, and likelier  
that you will not be in doubt. Unless it be  
merchandise present that you give and take  
between you; then it shall be no fault in you  
if you do not write it down. And take witnesses  
when you are trafficking one with another.  
And let not either writer or witness be  
pressed; or if you do, that is ungodliness in you.  
And fear God; God teaches you, and God has  
knowledge of everything.  
And if you are upon a journey, and  
you do not find a writer, then a pledge  
in hand. But if one of you trusts another,

let him who is trusted deliver his trust,  
and let him fear God his Lord. And do not  
conceal the testimony; 'whoso conceals it,  
his heart is sinful; and God has knowledge of  
the things you do.

To God belongs all that is in the heavens and  
earth. Whether you publish what is in your hearts  
or hide it, God shall make reckoning with you  
for it. He will forgive whom He will,  
and chastise whom He will; God is powerful  
over everything.

- 285 The Messenger believes in what was sent down to  
him from his Lord,  
and the believers; each one believes in God  
and His angels,  
and in His Books and His Messengers; we  
make no division  
between any one of His Messengers. They say,  
'We hear, and obey.  
Our Lord, grant us Thy forgiveness; unto Thee  
is the homecoming.'

God charges no soul save to its capacity;  
standing to its account is what it has earned,  
and against its account what it has merited.

Our Lord,  
take us not to task  
if we forget, or make mistake.

Our Lord,  
charge us not with a load such  
as Thou didst lay upon those before us.

Our Lord,  
do Thou not burden us  
beyond what we have the strength to bear.  
And pardon us,  
and forgive us,

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and have mercy on us;  
Thou art our Protector.  
And help us against the people  
of the unbelievers.

### III

#### THE HOUSE OF IMRAN

In the Name of God, the Merciful, the Compassionate

*Alif Lam Mim*

God  
there is no god but He, the  
Living, the Everlasting.

He has sent down upon thee the Book  
with the truth, confirming what was before it,  
and He sent down the Torah and the Gospel  
aforetime, as guidance to the people,  
and He sent down the Salvation.

As for those who disbelieve in God's signs, for  
them awaits a terrible chastisement; God is  
All-mighty, Vengeful.

From God nothing whatever is hidden  
in heaven and earth. It is He who forms you  
in the womb as He will. There is no god but He,  
the All-mighty, the All-wise.

- 5 It is He who sent down upon thee the Book,  
wherein are verses clear that are the Essence  
of the Book, and others ambiguous.  
As for those in whose hearts is swerving,  
they follow the ambiguous part, desiring  
dissension, and desiring its interpretation;  
and none knows its interpretation, save  
only God. And those firmly rooted in  
knowledge say, 'We believe in it; all  
is from our Lord'; yet none remembers, but men  
possessed of minds.



Our Lord, make not our hearts to swerve  
after that Thou hast guided us; and give us  
mercy from Thee;  
Thou art the Giver.

Our Lord, it is Thou that shall gather  
mankind for a day whereon is no doubt;  
verily God will  
not fail the tryst.

As for the unbelievers, their riches  
will not avail them, neither their children,  
aught against God; those—they shall be  
fuel for the Fire  
like Pharaoh's folk, and the people before them,  
who cried lies to Our signs; God seized them  
because of their sins; God is terrible  
in retribution.

- 10 Say to the unbelievers: 'You shall be  
overthrown, and mustered into Gehenna—  
an evil cradling!'

There has already been a sign for you  
in the two companies that encountered,  
one company fighting in the way of God  
and another unbelieving; they saw them  
twice the like of them, as the eye sees,  
but God confirms with His help whom He will.  
Surely in that is a lesson for men  
possessed of eyes.

Decked out fair to men is the love of lusts—  
women, children, heaped-up heaps of gold  
and silver, horses of mark, cattle  
and tillage. That is the enjoyment of  
the present life; but God—with Him is  
the fairest resort.

Say: 'Shall I tell you of a better than that?'  
For those that are godfearing, with their Lord  
are gardens underneath which rivers flow,  
therein dwelling forever, and spouses

purified, and God's good pleasure. And God  
 sees His servants  
 who say, 'Our Lord, we believe; forgive us  
 our sins, and guard us against the chastisement  
 of the Fire'—

- 15 men who are patient, truthful, obedient,  
 expenders in alms, imploring God's pardon  
 at the daybreak.

God bears witness that  
 there is no god but He—  
 and the angels, and men possessed of knowledge—  
 upholding justice;  
 there is no god but He,  
 the All-mighty, the All-wise.

The true religion with God is Islam.

Those who were given the Book were not at variance  
 except after the knowledge came to them,  
 being insolent one to another. And whoso  
 disbelieves in God's signs, God is swift  
 at the reckoning.

So if they dispute with thee, say: 'I have  
 surrendered my will to God, and whosoever  
 follows me.'

And say to those who have been given the Book  
 and to the common folk: 'Have you surrendered?'  
 If they have surrendered, they are right guided;  
 but if they turn their backs, thine it is only  
 to deliver the Message; and God  
 sees His servants.

- 20 Those who disbelieve in the signs of God  
 and slay the Prophets without right,  
 and slay such men as bid to justice—  
 do thou give them the good tidings of  
 a painful chastisement;  
 their works have failed in this world and the next;  
 they have no helpers.  
 Hast thou not regarded those who were given

a portion of the Book, being called to the Book of God, that it might decide between them, and then a party of them turned away, swerving aside?

That, because they said, 'The Fire shall not touch us, except for a number of days'; and the lies they forged has deluded them in their religion.

But how will it be, when We gather them for a day whereon is no doubt, and every soul shall be paid in full what it has earned, and they shall not be wronged?

- 25 Say: 'O God, Master of the Kingdom, Thou givest the Kingdom to whom Thou wilt, and seizest the Kingdom from whom Thou wilt, Thou exaltest whom Thou wilt, and Thou abasest whom Thou wilt; in Thy hand is the good; Thou art powerful over everything.
- Thou makest the night to enter into the day and Thou makest the day to enter into the night, Thou bringest forth the living from the dead and Thou bringest forth the dead from the living, and Thou providest whomsoever Thou wilt without reckoning.'

Let not the believers take the unbelievers for friends, rather than the believers—for whoso does that belongs not to God in anything—unless you have a fear of them. God warns you that you beware of Him, and unto God is the homecoming. Say: 'Whether you hide what is in your breasts or publish it, God knows it. God knows what is in the heavens and what is in the earth; and God is powerful over everything.'

## THE HOUSE OF IMRAN

The day every soul shall find what it has done of good  
brought forward, and what it has done of evil;  
it will wish if there were only a far space  
between it and that day. God warns you that you  
beware of Him; and God is gentle with His servants.

Say: 'If you love God, follow me, and God  
will love you, and forgive you your sins;  
God is All-forgiving, All-compassionate.'  
Say: 'Obey God, and the Messenger.' But  
if they turn their backs, God loves not  
the unbelievers.

30            God chose Adam and Noah  
              and the House of Abraham  
              and the House of Imran  
              above all beings, the  
              seed of one another;  
              God hears, and knows.

When the wife of Imran  
said, 'Lord, I have vowed  
to Thee, in dedication,  
what is within my womb.  
Receive Thou this from me;  
Thou hearest, and knowest.'  
And when she gave birth to her  
she said, 'Lord, I have given  
birth to her, a female.'  
(And God knew very well  
what she had given birth to;  
the male is not as the female.)  
'And I have named her Mary,  
and commend her to Thee  
with her seed, to protect them  
from the accursed Satan.'  
Her Lord received the child  
with gracious favour,

and by His goodness  
 she grew up comely,  
 Zachariah taking  
 charge of her. Whenever  
 Zachariah went in to her  
 in the Sanctuary, he  
 found her provisioned.  
 'Mary,' he said,  
 'how comes this to thee?'  
 'From God,' she said.  
 Truly God provisions  
 whomsoever He will  
 without reckoning.  
 Then Zachariah  
 prayed to his Lord  
 saying, 'Lord, give me  
 of Thy goodness  
 a goodly offspring.  
 Yea, Thou hearest  
 prayer.' And the angels  
 called to him, standing  
 in the Sanctuary  
 at worship, 'Lo, God  
 gives thee good tidings  
 of John, who shall confirm  
 a Word of God,  
 a chief, and chaste,  
 a Prophet, righteous.'  
 'Lord,' said Zachariah,  
 'how shall I have a son,  
 seeing I am an old man  
 and my wife is barren?'  
 'Even so,' God said,  
 'God does what He will.'  
 'Lord,' said Zachariah,  
 'appoint to me a sign.'  
 'Thy sign,' God said,  
 'is that thou shalt not  
 speak, save by tokens,

to men for three days.  
And mention thy Lord  
oft, and give glory  
at evening and dawn.'

And when the angels said,  
'Mary, God has chosen  
thee, and purified  
thee; He has chosen  
thee above all women.  
Mary, be obedient to  
thy Lord, prostrating  
and bowing before Him.'

(That is of the tidings  
of the Unseen, that We  
reveal to thee; for thou  
wast not with them, when  
they were casting quills  
which of them should have  
charge of Mary; thou  
wast not with them, when  
they were disputing.)

40

When the angels said,  
'Mary, God gives thee good  
tidings of a Word from Him  
whose name is Messiah,  
Jesus, son of Mary;  
high honoured shall he be  
in this world and the next,  
near stationed to God.  
He shall speak to men  
in the cradle, and of age,  
and righteous he shall be.'  
'Lord,' said Mary,  
'how shall I have a son  
seeing no mortal has  
touched me?' 'Even so,'  
God said, 'God  
creates what He will.

When He decrees a thing  
 He does but say to it  
 "Be," and it is.  
 And He will teach him  
 the Book, the Wisdom,  
 the Torah, the Gospel,  
 to be a Messenger  
 to the Children of Israel  
 saying, "I have come to  
 you with a sign from  
 your Lord. I will create  
 for you out of clay as  
 the likeness of a bird;  
 then I will breathe into  
 it, and it will be a  
 bird, by the leave of God.  
 I will also heal  
 the blind and the leper,  
 and bring to life the  
 dead, by the leave of God.  
 I will inform you too  
 of what things you eat,  
 and what you treasure up  
 in your houses. Surely  
 in that is a sign for you,  
 if you are believers.  
 Likewise confirming the  
 truth of the Torah that  
 is before me, and to make  
 lawful to you certain  
 things that before were  
 forbidden unto you.  
 I have come to you with  
 a sign from your Lord;  
 so fear you God, and  
 obey you me. Surely  
 God is my Lord and  
 your Lord; so serve Him.  
 This is a straight path".'

THE HOUSE OF IMRAN

45

And when Jesus perceived  
their unbelief, he said,  
'Who will be my helpers  
unto God?' The Apostles  
said, 'We will be helpers  
of God; we believe in God;  
witness thou our submission.  
Lord, we believe in that  
Thou hast sent down, and we  
follow the Messenger.  
Inscribe us therefore with  
those who bear witness.'

And they devised, and God  
devised, and God is  
the best of devisers.

When God said, 'Jesus,  
I will take thee to Me  
and will raise thee to Me,  
and I will purify thee  
of those who believe not.  
I will set thy followers  
above the unbelievers  
till the Resurrection Day.  
Then unto Me shall you  
return, and I will decide  
between you, as to what  
you were at variance on.  
As for the unbelievers,  
I will chastise them with  
a terrible chastisement  
in this world and the next;  
they shall have no helpers.'

50

But as for the believers, who do  
deeds of righteousness, He will pay them  
in full their wages: and God loves not  
the evildoers.



This We recite to thee  
of signs and wise remembrance.  
Truly, the likeness of  
Jesus, in God's sight,  
is as Adam's likeness;  
He created him of dust,  
then said He unto him,  
'Be,' and he was.  
The truth is of God;  
be not of the doubters.  
And whoso disputes with thee  
concerning him, after the  
knowledge that has come to thee,  
say: 'Come now, let us call  
our sons and your sons,  
our wives and your wives,  
our selves and your selves,  
then let us humbly pray  
and so lay God's curse  
upon the ones who lie.'  
This is the true story.  
There is no god but God,  
and assuredly God is  
the All-mighty, the All-wise.  
And if they turn their backs,  
assuredly God knows  
the workers of corruption.

55

Say: 'People of the Book! Come now to a word  
common between us and you, that we serve  
none but God, and that we associate not  
aught with Him, and do not some of us take  
others as Lords, apart from God.' And if  
they turn their backs, say: 'Bear witness that  
we are Muslims.'

People of the Book! Why do you dispute  
concerning Abraham? The Torah was not sent  
down, neither the Gospel, but after him. What,

have you no reason?

Ha, you are the ones who dispute on what you know; why then dispute you touching a matter of which you know not anything? God knows, and you know not.

60 No; Abraham in truth was not a Jew, neither a Christian; but he was a Muslim and one pure of faith; certainly he was never of the idolaters.

Surely the people standing closest to Abraham are those who followed him, and this Prophet, and those who believe; and God is the Protector of the believers.

There is a party of the People of the Book yearn to make you go astray; yet none they make to stray, except themselves, but they are not aware.

People of the Book! Why do you disbelieve in God's signs, which you yourselves witness? People of the Book! Why do you confound the truth with vanity, and conceal the truth and that wittingly?

65 There is a party of the People of the Book say, 'Believe in what has been sent down upon those who believe at the beginning of the day, and disbelieve at the end of it; haply they will then return; and believe not any but him who follows your religion.' Say: 'The true guidance is God's guidance—that anyone should be given the like of what you have been given, or dispute with you before your Lord.' Say: 'Surely bounty is in the hand of God; He gives it unto whomsoever He will; and God is

All-embracing, All-knowing.

He singles out for His mercy whom He will;

God is of bounty abounding.'

And of the People of the Book is he who, if thou trust him with a hundredweight, will restore it thee; and of them is he who, if thou trust him with one pound, will not restore it thee, unless ever thou standest over him.

That, because they say, 'There is no way over us as to the common people.' They speak falsehood against God and that wittingly.

- 70 Nay, but whoso fulfils his covenant and fears God, God loves the godfearing.

Those that sell God's covenant, and their oaths, for a little price, there shall be no share for them in the world to come; God shall not speak to them neither look on them on the Resurrection Day, neither will He purify them; and for them awaits a painful chastisement.

And there is a sect of them twist their tongues with the Book, that you may suppose it part of the Book, yet it is not part of the Book; and they say, 'It is from God,' yet it is not from God, and they speak falsehood against God, and that wittingly.

It belongs not to any mortal that God should give him the Book, the Judgment, the Prophethood, then he should say to men, 'Be you servants to me apart from God.' Rather, 'Be you masters in that you know the Book, and in that you study.' He would never order you to take the angels and the Prophets as Lords; what, would He order you to disbelieve, after you have surrendered?

- 75 And when God took compact with the Prophets: 'That I have given you of Book and Wisdom; then there shall come to you a Messenger confirming what is with you—you shall believe in him and you shall help him; do you agree?' He said. 'And do you take My load on you on that condition?' They said, 'We do agree.' God said, 'Bear witness so,

and I shall be with you among the witnesses.'

Then whosoever turns his back after that—

they are the ungodly.

What, do they desire another religion than God's,  
and to Him has surrendered whoso is in the heavens  
and the earth, willingly or unwillingly, and to Him  
they shall be returned?

Say: 'We believe in God, and that which has been sent  
down on us, and sent down on Abraham and Ishmael,  
Isaac and Jacob, and the Tribes, and in that which was  
given to Moses and Jesus, and the Prophets, of their  
Lord; we make no division between any of them, and  
to Him we surrender.'

Whoso desires another religion than Islam, it shall  
not be accepted of him; in the next world he shall  
be among the losers.

80 How shall God guide a people who have disbelieved  
after they believed, and bore witness that the  
Messenger is true, and the clear signs came to them?  
God guides not the people of the evildoers.

Those—their recompense is that there shall rest  
on them the curse of God and of the angels  
and of men, altogether, therein dwelling forever;  
the chastisement shall not be lightened  
for them; no respite shall be given them.

But those who repent thereafter, and make amends—  
God is All-forgiving, All-compassionate.

Surely those who disbelieve after they have believed  
and then increase in unbelief—their repentance  
shall not be accepted; those are the ones who stray.

85 Surely those who disbelieve, and die disbelieving,  
there shall not be accepted from any one of them  
the whole earth full of gold, if he would ransom himself  
thereby; for them awaits a painful chastisement, and  
they shall have no helpers.

You will not attain piety until you expend  
of what you love; and whatever thing you expend,  
God knows of it.

All food was lawful to the Children of Israel  
save what Israel forbade for himself  
before the Torah was sent down. Say:  
'Bring you the Torah now, and recite it,  
if you are truthful.'

Whoso forges falsehood against God after that,  
those are the evildoers.

Say: 'God has spoken the truth; therefore follow  
the creed of Abraham, a man of pure faith  
and no idolater.'

90 The first House established for the people  
was that at Bekka, a place holy, and a guidance  
to all beings.

Therein are clear signs—the station of Abraham,  
and whosoever enters it is in security.

It is the duty of all men towards God to come  
to the House a pilgrim, if he is able to  
make his way there.

As for the unbeliever, God is All-sufficient  
nor needs any being.

Say: 'People of the Book, why do you disbelieve  
in the signs of God? Surely God is witness of  
the things you do.'

Say: 'People of the Book, why do you bar from God's  
way the believer, desiring to make it crooked,  
yourselves being witnesses? God is not heedless of  
the things you do.'

95 O believers, if you obey a sect of those  
who have been given the Book, they will turn you,  
after you have believed, into unbelievers.  
How can you disbelieve, seeing you have God's signs  
recited to you, and His Messenger among you?  
Whosoever holds fast to God, he is guided  
to a straight path.

O believers, fear God as He should be feared,  
and see you do not die, save in surrender.

THE HOUSE OF IMRAN

And hold you fast to God's bond, together,  
and do not scatter; remember God's blessing  
upon you when you were enemies, and He brought  
your hearts together, so that by His blessing  
you became brothers.

You were upon the brink of a pit of Fire,  
and He delivered you from it; even so God  
makes clear to you His signs; so haply  
you will be guided.

100 Let there be one nation of you, calling to good,  
and bidding to honour, and forbidding dishonour;  
those are the prosperers.

Be not as those who scattered and fell into variance  
after the clear signs came to them; those there awaits  
a mighty chastisement,  
the day when some faces are blackened, and some faces

[whitened.

As for those whose faces are blackened—'Did you disbelieve  
after you had believed? Then taste the chastisement for that  
you disbelieved!' But as for those whose faces are whitened,  
they shall be in God's mercy, therein dwelling forever.

These are the signs of God We recite to thee  
in truth,  
and God desires not any injustice to  
living beings.

105 To God belongs all that is in the heavens  
and in the earth, and unto Him all matters  
are returned.

You are the best nation ever brought forth  
to men, bidding to honour, and forbidding  
dishonour, and believing in God. Had the People  
of the Book believed, it were better for them;  
some of them are believers, but the most of  
them are ungodly.

They will not harm you, except a little hurt; and if  
they fight with you, they will turn on you  
their backs; then they will not be helped.

Abasement shall be pitched on them, wherever they are come upon, except they be in a bond of God, and a bond of the people; they will be laden with the burden of God's anger, and poverty shall be pitched on them; that, because they disbelieved in God's signs, and slew the Prophets without right; that, for that they acted rebelliously and were transgressors.

Yet they are not all alike; some of the People of the Book are a nation upstanding, that recite God's signs in the watches of the night, bowing themselves,  
 110 believing in God and in the Last Day, bidding to honour and forbidding dishonour, vying one with the other in good works; those are of the righteous.

And whatsoever good you do, you shall not be denied the just reward of it; and God knows the godfearing.

As for the unbelievers, their riches shall not avail them, neither their children, against God; those are the inhabitants of the Fire, therein dwelling forever.

The likeness of that they expend in this present life is as the likeness of a freezing blast that smites the tillage of a people who wronged themselves, and it destroyed that; God wronged them not, but themselves they wronged.

O believers, take not for your intimates outside yourselves; such men spare nothing to ruin you; they yearn for you to suffer. Hatred has already shown itself of their mouths, and what their breasts conceal is yet greater. Now We have made clear to you the signs, if you understand.

115 Ha, there you are; you love them, and they love you not; you believe in the Book, all of it, and when they meet you they say, 'We believe,'

but when they go privily, they bite at you their  
fingers, enraged. Say: 'Die in your rage; God knows  
the thoughts in the breasts.'

If you are visited by good fortune, it vexes them;  
but if you are smitten by evil, they rejoice at it.  
Yet if you are patient and godfearing, their  
guile will hurt you nothing; God encompasses  
the things they do.

When thou wentest forth at dawn from thy people to lodge  
the believers in their pitches for the battle—God is

All-hearing, All-knowing—

when two parties of you were about to lose heart, though  
God was their Protector—and in God let the believers  
put all their trust—

and God most surely helped you at Badr, when you  
were utterly abject. So fear God, and haply  
you will be thankful.

120 When thou saidst to the believers, 'Is it not enough  
for you that your Lord should reinforce you  
with three thousand angels sent down upon you?  
Yea; if you are patient and godfearing, and the foe  
come against you instantly, your Lord will reinforce  
you with five thousand swooping angels.' God wrought  
this not, save as good tiding to you, and that your  
hearts might be at rest; help comes only from God  
the All-mighty, the All-wise;

and that He might cut off a part of the unbelievers  
or frustrate them, so that they turned in their  
tracks, disappointed.

No part of the matter is thine, whether He turns  
towards them again, or chastises them; for  
they are evildoers.

To God belongs all that is in the heavens and earth;  
He forgives whom He will, and chastises whom He will;  
God is All-forgiving, All-compassionate.

125 O believers, devour not usury, doubled  
and redoubled, and fear you God; haply so



you will prosper.

And fear the Fire prepared for the unbelievers,  
and obey God and the Messenger; haply so  
you will find mercy.

And vie with one another, hastening to forgiveness  
from your Lord, and to a garden whose breadth  
is as the heavens and earth, prepared

for the godfearing

who expend in prosperity and adversity in  
almsgiving, and restrain their rage, and pardon  
the offences of their fellowmen; and God

loves the good-doers;

who, when they commit an indecency or wrong  
themselves, remember God, and pray forgiveness for  
their sins—and who shall forgive sins but God?—  
and do not persevere in the things they did  
and that wittingly.

130 Those—their recompense is forgiveness from  
their Lord, and gardens beneath which rivers flow,  
therein dwelling forever;  
and how excellent is the wage of those who labour!

Divers institutions have passed away before you;  
journey in the land, and behold how was the end of  
those that cried lies.

This is an exposition for mankind, and a guidance,  
and an admonition for such as are godfearing.  
Faint not, neither sorrow; you shall be the upper ones  
if you are believers.

If a wound touches you, a like wound already  
has touched the heathen; such days We deal out  
in turn among men, and that God may know  
who are the believers, and that He may take  
witnesses from among you; and God loves not  
the evildoers;

135 and that God may prove the believers, and blot out  
the unbelievers.

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Or did you suppose you should enter Paradise  
without God know who of you have struggled and  
who are patient?

You were longing for death before you met it;  
now you have seen it, while you were beholding.

Muhammad is naught but a Messenger; Messengers  
have passed away before him. Why, if he should die  
or is slain, will you turn about on your heels?  
If any man should turn about on his heels, he will  
not harm God in any way; and God will recompense  
the thankful.

It is not given to any soul to die, save by the  
leave of God, at an appointed time. Whoso desires  
the reward of this world, We will give him of this;  
and whoso desires the reward of the other world,  
We will give him of that; and We will recompense  
the thankful.

140 Many a Prophet there has been, with whom thousands  
manifold have fought, and they fainted not  
for what smote them in God's way, neither  
weakened, nor did they humble themselves; and God  
loves the patient.

Nothing else they said but, 'Lord, forgive us our  
sins, and that we exceeded in our affair, and  
make firm our feet,  
and help us against the people of the unbelievers.'  
And God gave them the reward of this world and  
the fairest reward of the world to come; and God  
loves the good-doers.

O believers, if you obey the unbelievers  
they will turn you upon your heels, and you will  
turn about, losers.

No; but God is your Protector, and He is  
the best of helpers.

We will cast into the hearts of the unbelievers  
terror, for that they have associated with God

that for which He sent down never authority;  
their lodging shall be the Fire; evil is the lodging  
of the evildoers.

145

God has been true in His promise towards you  
when you blasted them by His leave; until  
you lost heart, and quarrelled about the matter,  
and were rebellious, after He had shown you  
that you longed for.

Some of you there are that desire this world,  
and some of you there are desire the next world.  
Then He turned you from them, that He might try you;  
and He has pardoned you; and God is bounteous  
to the believers.

When you were going up, not twisting about  
for anyone, and the Messenger was calling you  
in your rear; so He rewarded you with grief on grief  
that you might not sorrow for what escaped you  
neither for what smote you; and God is aware of  
the things you do.

Then He sent down upon you, after grief,  
security—a slumber overcoming a party  
of you; and a party themselves had grieved,  
thinking of God thoughts that were not true  
such as the pagans thought, saying, 'Have we  
any part whatever in the affair?' Say:  
'The affair belongs to God entirely.'

They were concealing in their hearts that  
they show not to thee, saying, 'Ah, if we  
had had a part in the affair, never  
would we have been slain here.' Say: 'Even if  
you had been in your houses, those for whom  
slaying was appointed would have sallied forth  
unto their last couches'; and that God might try  
what was in your breasts, and that He might  
prove what was in your hearts; and God knows  
the thoughts in the breasts.

Those of you who turned away the day the two hosts  
encountered—Satan made them slip for somewhat

they had earned; but God has pardoned them; God is  
All-forgiving, All-clement.

- 150 O believers, be not as the unbelievers  
who say to their brothers, when they journey  
in the land, or are upon expeditions, 'If  
they had been with us, they would not have died  
and not been slain'—that God may make that  
an anguish in their hearts. For God gives  
life, and He makes to die; and God sees  
the things you do.  
If you are slain or die in God's way, forgiveness  
and mercy from God are a better thing  
than that you amass;  
surely if you die or are slain, it is unto God  
you shall be mustered.

It was by some mercy of God that thou wast  
gentle to them; hadst thou been harsh  
and hard of heart, they would have scattered  
from about thee. So pardon them, and pray  
forgiveness for them, and take counsel with them  
in the affair; and when thou art resolved,  
put thy trust in God; surely God loves those  
who put their trust.  
If God helps you, none can overcome you;  
but if He forsakes you, who then can help you  
after Him? Therefore in God let the believers  
put all their trust.

- 155 It is not for a Prophet to be fraudulent;  
whoso defrauds shall bring the fruits of his fraud  
on the Day of Resurrection; then every soul  
shall be paid in full what it has earned, and they  
shall not be wronged.  
What, is he who follows God's good pleasure  
like him who is laden with the burden  
of God's anger, whose refuge is Gehenna?  
An evil homecoming!

They are in ranks with God; and God sees  
the things they do.

Truly God was gracious to the believers  
when He raised up among them a Messenger  
from themselves, to recite to them His signs  
and to purify them, and to teach them  
the Book and the Wisdom, though before they were  
in manifest error.

Why, when an affliction visited you, and you  
had visited twice over the like of it,  
did you say, 'How is this?' Say: 'This is  
from your own selves; surely God is powerful  
over everything.'

160 And what visited you, the day the two hosts  
encountered, was by God's leave, and that He might  
know the believers;

and that He might also know the hypocrites  
when it was said of them, 'Come now, fight  
in the way of God, or repel!' They said, 'If only  
we knew how to fight, we would follow you.'

They that day were nearer to unbelief  
than to belief,

saying with their mouths that which never  
was in their hearts; and God knows very well  
the things they hide;

who said of their brothers (and they themselves held  
back), 'Had they obeyed us, they would not have been  
slain.' Say: 'Then avert death from yourselves, if  
you speak truly.'

Count not those who were slain in God's way  
as dead, but rather living with their Lord,

by Him provided,  
rejoicing in the bounty that God has given  
them, and joyful in those who remain  
behind and have not joined them, because  
no fear shall be on them, neither shall they sorrow,  
joyful in blessing and bounty from God,  
and that God leaves not to waste the wage

165

of the believers.

And those who answered God and the Messenger  
after the wound had smitten them—to all those  
of them who did good and feared God, shall be  
a mighty wage;

those to whom the people said, 'The people  
have gathered against you, therefore fear them';  
but it increased them in faith, and they said,  
'God is sufficient for us; an excellent  
Guardian is He.'

So they returned with blessing and bounty  
from God, untouched by evil; they followed  
the good pleasure of God; and God is  
of bounty abounding.

That is Satan frightening his friends,  
therefore do not fear them; but fear you Me,  
if you are believers.

- 170 Let them not grieve thee that vie with one another  
in unbelief; they will nothing hurt God;  
God desires not to appoint for them a portion  
in the world to come, and there awaits them  
a mighty chastisement.

Those who buy unbelief at the price of faith,  
they will nothing hurt God; and there awaits them  
a painful chastisement.

And let not the unbelievers suppose that  
the indulgence We grant them is better for them;  
We grant them indulgence only that they may  
increase in sin; and there awaits them  
a humbling chastisement.

God will not leave the believers in the state  
in which you are, till He shall distinguish the  
corrupt from the good,  
and God will not inform you of the Unseen;  
but God chooses out of His Messengers  
whom He will. Believe you then in God  
and His Messengers; and if you believe

and are godfearing, there shall be for you  
a mighty wage.

- 175 But as for those who are niggardly with  
the bounty God has given them, let them not  
suppose it is better for them; nay, it  
is worse for them;  
that they were niggardly with they shall have  
hung about their necks on the Resurrection  
Day; and to God belongs the inheritance  
of the heavens and earth; and God is aware of  
the things you do.

God has heard the saying of those who said,  
'Surely God is poor, and we are rich.'  
We shall write down what they have said,  
and their slaying the Prophets without right,  
and We shall say, 'Taste the chastisement  
of the burning—  
that, for what your hands have forwarded,  
and for that God is never unjust  
unto His servants.'

Those same men said, 'God has made covenant  
with us, that we believe not any Messenger  
until he brings to us a sacrifice  
devoured by fire.'

- 180 Say: 'Messengers have come to you before me  
bearing clear signs, and that you spoke of;  
why therefore did you slay them, if  
you speak truly?'  
But if they cry lies to thee, lies were cried  
to Messengers before thee, who came bearing  
clear signs, and the Psalms, and the Book  
Illuminating.

Every soul shall taste of death; you shall surely  
be paid in full your wages on the Day  
of Resurrection. Whosoever is removed  
from the Fire and admitted to Paradise, shall  
win the triumph. The present life is but the

joy of delusion.

You shall surely be tried in your possessions  
and your selves, and you shall hear from those  
who were given the Book before you, and from  
those who are idolaters, much hurt; but if you  
are patient and godfearing—surely that is  
true constancy.

And when God took compact with those who  
had been given the Book: 'You shall make it  
clear unto the people, and not conceal it.'  
But they rejected it behind their backs  
and sold it for a small price—how evil was  
that their selling!

185 Reckon not that those who rejoice in what  
they have brought, and love to be praised  
for what they have not done—do not reckon them  
secure from chastisement; for them awaits  
a painful chastisement.

To God belongs the Kingdom of the heavens  
and of the earth; and God is powerful  
over everything.

Surely in the creation of the heavens and earth  
and in the alternation of night and day  
there are signs for men possessed of minds  
who remember God, standing and sitting  
and on their sides, and reflect upon  
the creation of the heavens and the earth:  
'Our Lord, Thou hast not created this for  
vanity. Glory be to Thee! Guard us against  
the chastisement  
of the Fire.

Our Lord, whomsoever Thou admittest  
into the Fire, Thou wilt have abased;  
and the evildoers  
shall have no helpers.

190 Our Lord, we have heard a caller calling  
us to belief, saying, "Believe you



in your Lord!"

And we believe.

Our Lord, forgive Thou us our sins  
and acquit us of our evil deeds, and  
take us to Thee  
with the pious.

Our Lord, give us what Thou hast promised us  
by Thy Messengers, and abase us not on the Day  
of Resurrection; Thou  
wilt not fail the tryst.'

And their Lord answers them: 'I waste not  
the labour of any that labours among you,  
be you male or female—the one of you  
is as the other.

And those who emigrated, and were expelled  
from their habitations, those who suffered hurt  
in My way, and fought, and were slain—  
them I shall surely acquit of their evil deeds,  
and I shall admit them to gardens underneath  
which rivers flow.'

195 A reward from God! And God—with Him is  
the fairest reward.

Let it not delude thee, that the unbelievers  
go to and fro in the land; a little  
enjoyment, then their refuge is Gehenna—  
an evil cradling!

But those who fear their Lord—for them shall be  
gardens underneath which rivers flow, therein  
dwelling forever—a hospitality God Himself  
offers; and that which is with God is better  
for the pious.

And some there are of the People of the Book  
who believe in God, and what has been sent down  
unto you, and what has been sent down unto them,  
men humble to God, not selling the signs of God  
for a small price;

THE HOUSE OF IMRAN

those—their wage is with their Lord; God is swift  
at the reckoning.

200 O believers, be patient, and vie you in  
patience; be steadfast; fear God; haply  
so you will prosper.

## IV

### WOMEN

In the Name of God, the Merciful, the Compassionate

Mankind, fear your Lord, who created you  
of a single soul, and from it created  
its mate, and from the pair of them scattered  
abroad many men and women; and fear God  
by whom you demand one of another,  
and the wombs; surely God ever  
watches over you.

Give the orphans their property, and do not  
exchange the corrupt for the good; and devour  
not their property with your property; surely  
that is a great crime.

If you fear that you will not act justly  
towards the orphans, marry such women  
as seem good to you, two, three, four;  
but if you fear you will not be equitable,  
then only one, or what your right hands own;  
so it is likelier you will not be partial.  
And give the women their dowries as a gift  
spontaneous; but if they are pleased  
to offer you any of it, consume it  
with wholesome appetite.

But do not give to fools their property  
that God has assigned to you to manage;  
provide for them and clothe them out of it,  
and speak to them honourable words.

- 5 Test well the orphans, until they reach  
the age of marrying; then, if you perceive  
in them right judgment, deliver to them  
their property; consume it not wastefully  
and hastily  
ere they are grown. If any man is rich,

let him be abstinent; if poor, let him  
consume in reason.

And when you deliver to them their property,  
take witnesses over them; God suffices  
for a reckoner.

To the men a share of what parents and kinsmen  
leave, and to the women a share of what  
parents and kinsmen leave, whether it be  
little or much, a share apportioned;  
and when the division is attended by  
kinsmen and orphans and the poor,  
make provision for them out of it,  
and speak to them honourable words.

10 And let those fear who, if they left  
behind them weak seed, would be afraid  
on their account, and let them fear  
God, and speak words hitting the mark.  
Those who devour the property of orphans  
unjustly, devour Fire in their bellies,  
and shall assuredly roast in a Blaze.

God charges you, concerning your children:  
to the male the like of the portion  
of two females, and if they be women  
above two, then for them two-thirds  
of what he leaves, but if she be one  
then to her a half; and to his parents  
to each one of the two the sixth  
of what he leaves, if he has children;  
but if he has no children, and his  
heirs are his parents, a third to his  
mother, or, if he has brothers, to his  
mother a sixth, after any bequest  
he may bequeath, or any debt.

Your fathers and your sons—you know not  
which out of them is nearer in profit  
to you. So God apportions; surely God is  
All-knowing, All-wise.

And for you a half of what your wives leave, if they have no children; but if they have children, then for you of what they leave a fourth, after any bequest they may bequeath, or any debt.

And for them a fourth of what you leave, if you have no children; but if you have children, then for them of what you leave an eighth, after any bequest you may bequeath, or any debt.

- 15 If a man or a woman have no heir direct, but have a brother or a sister, to each of the two a sixth; but if they are more numerous than that, they share equally a third, after any bequest he may bequeath, or any debt not prejudicial; a charge from God. God is All-knowing, All-clement.

Those are God's bounds. Whoso obeys God and His Messenger, He will admit him to gardens underneath which rivers flow, therein dwelling forever; that is the mighty triumph.

But whoso disobeys God, and His Messenger, and transgresses His bounds, him He will admit to a Fire, therein dwelling forever, and for him there awaits a humbling chastisement.

Such of your women as commit indecency, call four of you to witness against them; and if they witness, then detain them in their houses until death takes them or God appoints for them a way.

- 20 And when two of you commit indecency, punish them both; but if they repent and make amends, then suffer them to be; God turns, and is All-compassionate.

God shall turn only towards those who do  
 evil in ignorance, then shortly repent;  
 God will return towards those; God is  
 All-knowing, All-wise.

But God shall not turn towards those  
 who do evil deeds until, when one of them  
 is visited by death, he says, 'Indeed  
 now I repent,' neither to those who die  
 disbelieving; for them We have prepared  
 a painful chastisement.

O believers, it is not lawful for you  
 to inherit women against their will;  
 neither debar them, that you may go off  
 with part of what you have given them,  
 except when they commit a flagrant indecency.  
 Consort with them honourably; or if  
 you are averse to them, it is possible  
 you may be averse to a thing, and God set  
 in it much good.

And if you desire to exchange a wife  
 in place of another, and you have given  
 to one a hundredweight, take of it nothing.  
 What, will you take it by way of calumny  
 and manifest sin?

- 25 How shall you take it, when each of you has been  
 privily with the other, and they have taken from you  
 a solemn compact?

And do not marry women that your fathers  
 married, unless it be a thing of the past;  
 surely that is indecent and hateful,  
 an evil way.

Forbidden to you are your mothers and daughters,  
 your sisters, your aunts paternal and maternal,  
 your brother's daughters, your sister's daughters,  
 your mothers who have given suck to you,  
 your suckling sisters, your wives' mothers,  
 your stepdaughters who are in your care

being born of your wives you have been in to—  
 but if you have not yet been in to them  
 it is no fault in you—and the spouses  
 of your sons who are of your loins,  
 and that you should take to you two sisters  
 together, unless it be a thing of the past;  
 God is All-forgiving, All-compassionate;  
 and wedded women, save what your right hands own.  
 So God prescribes for you. Lawful for you,  
 beyond all that, is that you may seek,  
 using your wealth, in wedlock and not  
 in licence. Such wives as you enjoy thereby,  
 give them their wages appportionate; it is no  
 fault in you in your agreeing together,  
 after the due appportionate. God is  
 All-knowing, All-wise.

Any one of you who has not the affluence  
 to be able to marry believing freewomen  
 in wedlock, let him take believing handmaids  
 that your right hands own; God knows very well  
 your faith; the one of you is as the other.  
 So marry them, with their people's leave,  
 and give them their wages honourably  
 as women in wedlock, not as in licence  
 or taking lovers.

- 30 But when they are in wedlock, if they  
 commit indecency, they shall be liable  
 to half the chastisement of freewomen.  
 That provision is for those of you who fear  
 fornication; yet it is better for you  
 to be patient. God is All-forgiving  
 All-compassionate.

God desires to make clear to you, and to  
 guide you in the institutions of those  
 before you, and to turn towards you; God is  
 All-knowing, All-wise;  
 and God desires to turn towards you, but  
 those who follow their lusts desire you

## WOMEN

to swerve away mightily. God desires  
to lighten things for you, for man was  
created a weakling.

O believers, consume not your goods  
between you in vanity, except there be  
trading, by your agreeing together.  
And kill not one another. Surely God is  
compassionate to you.

But whosoever does that in transgression  
and wrongfully, him We shall certainly  
roast at a Fire; and that for God is  
an easy matter.

35 If you avoid the heinous sins that  
are forbidden you, We will acquit you  
of your evil deeds, and admit you by  
the gate of honour.

Do not covet that whereby God in bounty  
has preferred one of you above another.  
To the men a share from what they have earned,  
and to the women a share from what they  
have earned. And ask God of His bounty;  
God knows everything.

To everyone We have appointed heirs  
of that which parents and kinsmen leave,  
and those with whom you have sworn compact.  
So give to them their share; God is witness  
over everything.

Men are the managers of the affairs of women  
for that God has preferred in bounty  
one of them over another, and for that  
they have expended of their property.  
Righteous women are therefore obedient,  
guarding the secret for God's guarding.  
And those you fear may be rebellious  
admonish; banish them to their couches,



and beat them. If they then obey you,  
look not for any way against them; God is

All-high, All-great.

And if you fear a breach between the two,  
bring forth an arbiter from his people  
and from her people an arbiter, if they  
desire to set things right; God will  
compose their differences; surely God is

All-knowing, All-aware.

40

Serve God,  
and associate naught with Him.

Be kind to parents, and the near kinsman,  
and to orphans, and to the needy,  
and to the neighbour who is of kin,  
and to the neighbour who is a stranger,  
and to the companion at your side,  
and to the traveller, and to that your  
right hands own. Surely God loves not

the proud and boastful

such as are niggardly, and bid other men  
to be niggardly, and themselves conceal  
the bounty that God has given them.

We have prepared for the unbelievers

a humbling chastisement,

and such as expend of their substance  
to show off to men, and believe not  
in God and the Last Day. Whosoever  
has Satan for a comrade, an evil  
comrade is he.

Why, what would it harm them, if they  
believed in God and the Last Day, and  
expended of that God has provided them?

God knows them.

Surely God shall not wrong so much as the  
weight of an ant; and if it be a good deed  
He will double it, and give from Himself  
a mighty wage.

- 45 How then shall it be, when We bring forward from every nation a witness, and bring thee to witness against those? Upon that day the unbelievers, those who have disobeyed the Messenger, will wish that the earth might be levelled with them; and they will not conceal from God one tidings.

O believers, draw not near to prayer when you are drunken until you know what you are saying, or defiled—unless you are traversing a way—until you have washed yourselves; but if you are sick, or on a journey, or if any of you comes from the privy, or you have touched women, and you can find no water, then have recourse to wholesome dust and wipe your faces and your hands; God is All-pardoning, All-forgiving.

Hast thou not regarded those who were given a share of the Book purchasing error, and desiring that you should also err from the way? God knows well your enemies; God suffices as a protector, God suffices as a helper.

Some of the Jews pervert words from their meanings saying, 'We have heard and we disobey' and 'Hear, and be thou not given to hear' and 'Observe us,' twisting with their tongues and traducing religion.

If they had said, 'We have heard and obey' and 'Hear' and 'Regard us,' it would have been better for them, and more upright; but God has cursed them for their unbelief, so they believe not except a few.

- 50 You who have been given the Book, believe in what We have sent down, confirming what is with you, before We obliterate faces, and turn them upon their backs, or curse them as We cursed the Sabbath-men, and

God's command is done.

God forgives not that aught should be with Him associated; less than that He forgives to whomsoever He will. Whoso associates with God anything, has indeed forged a mighty sin.

Hast thou not regarded those who purify themselves? Nay; only God purifies whom He will; and they shall not be wronged a single date-thread.

Consider how they forge falsehood against God; and that suffices for a manifest sin.

Hast thou not regarded those who were given a share of the Book believing in demons and idols, and saying to the unbelievers, 'These are more rightly guided on the way than the believers'?

55 Those are they whom God has cursed; he whom God has cursed, thou wilt not find for him any helper.

Or have they a share in the Kingdom? If that is so, they do not give the people a single date-spot.

Or are they jealous of the people for the bounty that God has given them? Yet We gave the people of Abraham the Book and the Wisdom, and We gave them a mighty kingdom.

And some of them there are that believe, and some of them that bar from it; Gehenna suffices for a Blaze!

Surely those who disbelieve in Our signs—We shall certainly roast them at a Fire; as often as their skins are wholly burned, We shall give them in exchange other skins, that they may taste the chastisement. Surely God is

- 60 All-mighty, All-wise.  
 And those that believe, and do deeds of righteousness,  
 them We shall admit to gardens underneath  
 which rivers flow, therein dwelling forever and ever;  
 therein for them shall be spouses purified,  
 and We shall admit them to a shelter  
 of plenteous shade.

God commands you to deliver trusts  
 back to their owners; and when you judge  
 between the people, that you judge with justice.  
 Good is the admonition God gives you; God is  
 All-hearing, All-seeing.

O believers, obey God, and obey the Messenger  
 and those in authority among you. If you  
 should quarrel on anything, refer it to God  
 and the Messenger, if you believe in God  
 and the Last Day; that is better, and fairer  
 in the issue.

Hast thou not regarded those who assert  
 that they believe in what has been sent down  
 to thee, and what was sent down before thee,  
 desiring to take their disputes to idols,  
 yet they have been commanded to disbelieve  
 in them? But Satan desires to lead them astray  
 into far error.

And when it is said to them, 'Come now to  
 what God has sent down, and the Messenger,'  
 then thou seest the hypocrites barring  
 the way to thee.

- 65 How shall it be, when they are visited  
 by an affliction for what their own hands  
 have forwarded, then they come to thee  
 swearing by God, 'We sought only kindness and  
 conciliation'?

Those—God knows what is in their hearts;  
 so turn away from them, and admonish them,

and say to them penetrating words  
about themselves.

We sent not ever any Messenger, but  
that he should be obeyed, by the leave of God.  
If, when they wronged themselves, they had  
come to thee, and prayed forgiveness of God,  
and the Messenger had prayed forgiveness  
for them, they would have found God turns,  
All-compassionate.

But no, by thy Lord! they will not believe  
till they make thee the judge regarding  
the disagreement between them, then they  
shall find in themselves no impediment  
touching thy verdict, but shall surrender  
in full submission.

But had We prescribed for them, saying,  
'Slay yourselves' or 'Leave your habitations,'  
they would not have done it, save a few of them;  
yet if they had done as they were admonished  
it would have been better for them, and stronger  
confirming them,

70 and then We surely would have given them  
from Us a mighty wage, and guided them  
on a straight path.

Whosoever obeys God, and the Messenger—  
they are with those whom God has blessed,  
Prophets, just men, martyrs, the righteous;  
good companions they!

That is the bounty from God; God suffices  
as One who knows.

O believers, take your precautions; then  
move forward in companies, or move forward  
all together.

Some of you there are that are dilatory;  
then, if an affliction visits you, he says,  
'God has blessed me, in that I was not  
a martyr with them.'

75 But if a bounty from God visits you, he

will surely say, as if there had never been  
any affection between you and him,  
'Would that I had been with them, to attain  
a mighty triumph!'

So let them fight in the way of God who  
sell the present life for the world to come;  
and whosoever fights in the way of God  
and is slain, or conquers, We shall bring him  
a mighty wage.

How is it with you, that you do not fight  
in the way of God, and for the men,  
women, and children who, being abased,  
say, 'Our Lord, bring us forth from this city  
whose people are evildoers, and appoint to us  
a protector from Thee, and appoint to us  
from Thee a helper'?

The believers fight in the way of God,  
and the unbelievers fight in the idols' way.  
Fight you therefore against the friends  
of Satan; surely the guile of Satan  
is ever feeble.

Hast thou not regarded those to whom it was said,  
'Restrain your hands, and perform the prayer,  
and pay the alms'? Then, as soon as fighting  
is prescribed for them, there is a party  
of them fearing the people as they would  
fear God, or with a greater fear, and they say,  
'Our Lord, why hast thou prescribed fighting for us?  
Why not defer us to a near term?'

Say: 'The enjoyment of this world is little;  
the world to come is better for him  
who fears God; you shall not be wronged  
a single date-thread.'

- 80 Wherever you may be, death will overtake you,  
though you should be in raised-up towers.  
And if a good thing visits them, they say,  
'This is from God'; but if an evil thing  
visits them, they say, 'This is from thee.'  
Say: 'Everything is from God.' How is it

with this people? They scarcely understand  
any tidings.

Whatever good visits thee, it is of God;  
whatever evil visits thee is of thyself.

And We have sent thee to men a Messenger; God  
suffices for a witness.

Whosoever obeys the Messenger, thereby  
obeys God; and whosoever turns his  
back—We have not sent thee to be a  
watcher over them.

They say, 'Obedience'; but when they sally  
forth from thee, a party of them meditate  
all night on other than what thou sayest. God  
writes down their meditations; so turn away from  
them, and put thy trust in God; God suffices  
for a guardian.

What, do they not ponder the Koran?  
If it had been from other than God  
surely they would have found in it much  
inconsistency.

- 85 When there comes to them a matter, be it  
of security or fear, they broadcast it;  
if they had referred it to the Messenger  
and to those in authority among them, those  
of them whose task it is to investigate  
would have known the matter. And but for  
the bounty of God to you, and His mercy,  
you would surely have followed Satan,  
except a few.

So do thou fight in the way of God;  
thou art charged only with thyself.  
And urge on the believers; haply God  
will restrain the unbelievers' might;  
God is stronger in might, more terrible  
in punishing.

Whoso intercedes with a good intercession

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shall receive a share of it; whosoever  
intercedes with a bad intercession, he  
shall receive the like of it; God has power  
over everything.

And when you are greeted with a greeting  
greet with a fairer than it, or return it;  
surely God keeps a watchful count  
over everything.

God—

there is no god but He.  
He will surely gather you  
to the Resurrection Day,  
no doubt of it.

And who is truer in tidings than God?

- 90 How is it with you, that you are two parties  
touching the hypocrites, and God has overthrown  
them for what they earned? What, do you desire  
to guide him whom God has led astray?  
Whom God leads astray, thou wilt not find  
for him a way.

They wish that you should disbelieve as  
they disbelieve, and then you would be  
equal; therefore take not to yourselves  
friends of them, until they emigrate in  
the way of God; then, if they turn their backs,  
take them, and slay them wherever you find them;  
take not to yourselves any one of them  
as friend or helper

except those that betake themselves to a people  
who are joined with you by a compact,  
or come to you with breasts constricted  
from fighting with you or fighting their people.  
Had God willed, He would have given them  
authority over you, and then certainly  
they would have fought you. If they withdraw  
from you, and do not fight you, and offer you



peace, then God assigns not any way  
to you against them.

You will find others desiring to be secure  
from you, and secure from their people, yet  
whenever they are returned to temptation, they  
are overthrown in it. If they withdraw not  
from you, and offer you peace, and restrain  
their hands, take them, and slay them wherever  
you come on them; against them We have given you  
a clear authority.

It belongs not to a believer to slay  
a believer, except it be by error.  
If any slays a believer by error, then  
let him set free a believing slave,  
and bloodwit is to be paid to his family  
unless they forgo it as a freewill offering.  
If he belong to a people at enmity  
with you and is a believer, let the slayer  
set free a believing slave. If he belong  
to a people joined with you by a compact,  
then bloodwit is to be paid to his family  
and the slayer shall set free a believing slave.  
But if he finds not the means, let him fast  
two successive months—God's turning; God is  
All-knowing, All-wise.

- 95 And whoso slays a believer wilfully,  
his recompense is Gehenna, therein  
dwelling forever, and God will be wroth with him  
and will curse him, and prepare for him  
a mighty chastisement.

O believers, when you are journeying  
in the path of God, be discriminating,  
and do not say to him who offers you  
a greeting, 'Thou art not a believer,'  
seeking the chance goods of the present life.  
With God are spoils abundant. So you were  
aforetime; but God has been gracious to you.

So be discriminating; surely God is aware of  
the things you do.

Such believers as sit at home—unless  
they have an injury—are not the equals  
of those who struggle in the path of God  
with their possessions and their selves.  
God has preferred in rank those who struggle  
with their possessions and their selves  
over the ones who sit at home; yet to each  
God has promised the reward most fair;  
and God has preferred those who struggle  
over the ones who sit at home for the bounty  
of a mighty wage,  
in ranks standing before Him, forgiveness  
and mercy; surely God is All-forgiving,  
All-compassionate.

And those the angels take, while still they  
are wronging themselves—the angels will say,  
'In what circumstances were you?' They will say,  
'We were abased in the earth.' The angels  
will say, 'But was not God's earth wide,  
so that you might have emigrated in it?'  
Such men, their refuge shall be Gehenna—  
an evil homecoming!—

100 except the men, women, and children  
who, being abased, can devise nothing  
and are not guided to a way; haply  
them God will yet pardon, for God is  
All-pardoning, All-forgiving.

Whoso emigrates in the way of God  
will find in the earth many refuges  
and plenty; whoso goes forth from his house  
an emigrant to God and His Messenger,  
and then death overtakes him, his wage  
shall have fallen on God; surely  
God is All-forgiving, All-compassionate.

And when you are journeying in the land  
there is no fault in you that you shorten  
the prayer, if you fear the unbelievers  
may afflict you; the unbelievers are for you  
a manifest foe.

When thou art amongst them, and performest  
for them the prayer, let a party of them  
stand with thee, and let them take their weapons.  
When they bow themselves, let them be behind you;  
and let another party who have not prayed  
come and pray with thee, taking their precautions  
and their weapons. The unbelievers wish  
that you should be heedless of your weapons  
and your baggage, then they would wheel on you  
all at once. There is no fault in you,  
if rain molests you, or you are sick, to  
lay aside your weapons; but take your precautions.  
God has prepared for the unbelievers  
a humbling chastisement.

When you have performed the prayer, remember  
God, standing and sitting and on your sides.  
Then, when you are secure, perform the prayer;  
surely the prayer is a timed prescription  
for the believers.

- 105 Faint not in seeking the heathen; if you  
are suffering, they are also suffering as  
you are suffering, and you are hoping from God  
for that for which they cannot hope; God is  
All-knowing, All-wise.

Surely We have sent down to thee the Book  
with the truth, so that thou mayest judge  
between the people by that God has shown thee.  
So be not an advocate for the traitors;  
and pray forgiveness of God; surely  
God is All-forgiving, All-compassionate.  
And do not dispute on behalf of those

who betray themselves; surely God loves not  
the guilty traitor.

They hide themselves from men, but hide not  
themselves from God; for He is with them  
while they meditate at night discourse  
unpleasing to Him; God encompasses  
the things they do.

Ha, there you are; you have disputed  
on their behalf in the present life; but  
who will dispute with God on their behalf  
on the Resurrection Day, or who will be  
a guardian for them?

- 110      Whosoever does evil, or wrongs himself,  
and then prays God's forgiveness, he shall find  
God is All-forgiving, All-compassionate.  
And whosoever earns a sin, earns it  
against himself only; and God is ever  
All-knowing, All-wise.

And whosoever earns a fault or a sin  
and then casts it upon the innocent,  
thereby has laid upon himself calumny  
and manifest sin.

But for God's bounty to thee and His mercy  
a party of them purposed to lead thee  
astray; but they lead only themselves astray;  
they do not hurt thee in anything.

God has sent down on thee the Book and  
the Wisdom, and He has taught thee that  
thou knewest not; God's bounty to thee  
is ever great.

No good is there in much of their conspiring,  
except for him who bids to freewill  
offering, or honour, or setting things right  
between the people. Whoso does that, seeking  
God's good pleasure, We shall surely give him  
a mighty wage.

- 115      But whoso makes a breach with the Messenger

after the guidance has become clear to him,  
and follows a way other than the believers',  
him We shall turn over to what he has turned to  
and We shall roast him in Gehenna—  
an evil homecoming!

God forgives not that aught should be with Him  
associated; less than that He forgives  
to whomsoever He will. Whoso associates  
with God anything, has gone astray  
into far error.

In stead of Him, they pray not except to  
female beings; they pray not except to  
a rebel Satan

accursed by God. He said, 'Assuredly  
I will take unto myself a portion  
appointed of Thy servants, and I will  
lead them astray, and fill them with fancies,  
and I will command them and they will cut off  
the cattle's ears; I will command them  
and they will alter God's creation.'  
Whoso takes Satan to him for a friend,  
instead of God, has surely suffered  
a manifest loss.

He promises them and fills them with fancies,  
but there is nothing Satan promises them  
except delusion.

120 Such men—their refuge shall be Gehenna,  
and they shall find no asylum from it.  
But those that believe, and do deeds of righteousness,  
them We shall admit to gardens underneath  
which rivers flow, therein dwelling for ever and ever;  
God's promise in truth; and who is truer  
in speech than God?

It is not your fancies, nor the fancies  
of the People of the Book. Whosoever  
does evil shall be recompensed for it,  
and will not find for him, apart from God,  
a friend or helper.

And whosoever does deeds of righteousness,  
 be it male or female, believing—  
 they shall enter Paradise, and not be wronged  
 a single date-spot.

And who is there that has a fairer religion  
 than he who submits his will to God  
 being a good-doer, and who follows  
 the creed of Abraham, a man of pure faith?  
 And God took Abraham for a friend.

- 125      To God belongs all that is in the heavens  
 and in the earth, and God encompasses  
 everything.

They will ask thee for a pronouncement  
 concerning women. Say: 'God pronounces  
 to you concerning them, and what is recited  
 to you in the Book concerning the orphan  
 women to whom you give not what is prescribed  
 for them, and yet desire to marry them,  
 and the oppressed children, and that you secure  
 justice for orphans. Whatever good you do,  
 God knows of it.'

If a woman fear rebelliousness or aversion  
 in her husband, there is no fault in them  
 if the couple set things right between them;  
 right settlement is better; and souls are very  
 prone to avarice. If you do good  
 and are godfearing, surely God is aware of  
 the things you do.

You will not be able to be equitable  
 between your wives, be you ever so eager;  
 yet do not be altogether partial  
 so that you leave her as it were suspended.  
 If you set things right, and are godfearing,  
 God is All-forgiving, All-compassionate.  
 But if they separate, God will enrich  
 each of them of His plenty; God is

All-embracing, All-wise.

- 130 To God belongs all that is in the heavens  
and in the earth. We have charged those  
who were given the Book before you,  
and you, 'Fear God.' If you disbelieve,  
to God belongs all that is in the heavens  
and in the earth; God is All-sufficient,

All-laudable.

To God belongs all that is in the heavens  
and in the earth; God suffices  
for a guardian.

If He will, He can put you away, O men,  
and bring others; surely God is powerful  
over that.

Whoso desires the reward of this world,  
with God is the reward of this world  
and of the world to come; God is

All-hearing, All-seeing.

O believers, be you securers of  
justice, witnesses for God, even though  
it be against yourselves, or your parents  
and kinsmen, whether the man be rich  
or poor; God stands closest to either.  
Then follow not caprice, so as to swerve;  
for if you twist or turn, God is aware of  
the things you do.

- 135 O believers, believe in God and His Messenger  
and the Book He has sent down on His Messenger  
and the Book which He sent down before.  
Whoso disbelieves in God and His angels  
and His Books, and His Messengers,  
and the Last Day, has surely gone astray  
into far error.

Those who believe, and then disbelieve,  
and then believe, and then disbelieve,  
and then increase in unbelief—God is not

likely to forgive them, neither to guide them  
on any way.

Give thou good tidings to the hypocrites that  
for them awaits a painful chastisement.  
Those who take unbelievers for their friends  
instead of believers—do they seek glory  
in them? But glory altogether  
belongs to God.

He has sent down upon you in the Book:  
'When you hear God's signs being disbelieved  
and made mock of, do not sit with them  
until they plunge into some other talk, or  
else you will surely be like to them.' God  
will gather the hypocrites and the unbelievers  
all in Gehenna.

140 Those who wait upon you and, if a victory comes  
to you from God, say, 'Were we not with you?'  
but if the unbelievers get a share, they say,  
'Did we not gain the mastery over you, and  
did we not defend you from the believers?' God  
will judge between you on the Resurrection Day,  
and God will not grant the unbelievers any way  
over the believers.

The hypocrites seek to trick God, but God  
is tricking them. When they stand up to pray  
they stand up lazily, showing off to the people  
and not remembering God save a little; wavering  
all the time—not to these, not to those;  
and whom God leads astray, thou wilt not find  
for him a way.

O believers, take not the unbelievers  
as friends instead of the believers; or  
do you desire to give God over you  
a clear authority?

Surely the hypocrites will be in the lowest  
reach of the Fire; thou wilt not find for them  
any helper;

145 save such as repent, and make amends, and



hold fast to God, and make their religion sincerely God's; those are with the believers, and God will certainly give the believers a mighty wage.

What would God do with chastising you if you are thankful, and believe? God is All-thankful, All-knowing.

God likes not the shouting of evil words unless a man has been wronged; God is All-hearing, All-knowing.

If you do good openly or in secret or pardon an evil, surely God is All-pardoning, All-powerful.

Those who disbelieve in God and His Messengers and desire to make division between God and His Messengers, and say, 'We believe in part, and disbelieve in part,' desiring to take between this and that a way—  
 150 those in truth are the unbelievers; and We have prepared for the unbelievers a humbling chastisement.  
 And those who believe in God and His Messengers and make no division between any of them, those—We shall surely give them their wages; God is All-forgiving, All-compassionate.

The People of the Book will ask thee to bring down upon them a Book from heaven; and they asked Moses for greater than that, for they said, 'Show us God openly.' And the thunderbolt took them for their evildoing. Then they took to themselves the Calf, after the clear signs had come to them; yet We pardoned them that, and We bestowed upon Moses a clear authority.

And We raised above them the Mount, taking

compact with them; and We said to them, 'Enter in at the gate, prostrating'; and We said to them, 'Transgress not the Sabbath'; and We took from them a solemn compact.

So, for their breaking the compact, and disbelieving in the signs of God, and slaying the Prophets without right, and for their saying, 'Our hearts are uncircumcised'—nay, but God sealed them for their unbelief, so they believe not,

except a few—

155

and for their unbelief, and their uttering against Mary a mighty calumny, and for their saying, 'We slew the Messiah, Jesus son of Mary, the Messenger of God'—yet they did not slay him, neither crucified him, only a likeness of that was shown to them. Those who are at variance concerning him surely are in doubt regarding him; they have no knowledge of him, except the following of surmise; and they slew him not of a certainty—no indeed; God raised him up to Him; God is All-mighty, All-wise.

There is not one of the People of the Book but will assuredly believe in him before his death, and on the Resurrection Day he will be a witness against them.

And for the evil-doing of those of Jewry, We have forbidden them certain good things that were permitted to them, and for their barring from God's way many,

and for their taking usury, that they were prohibited, and consuming the wealth of the people in vanity; and We have prepared for the unbelievers among them a painful chastisement.

160

But those of them that are firmly rooted in knowledge, and the believers believing in what has been sent down to thee, and what was sent down before thee, that perform the prayer

and pay the alms, and those who believe in God  
and the Last Day—they We shall surely give  
a mighty wage.

We have revealed to thee as We revealed  
to Noah, and the Prophets after him,  
and We revealed to Abraham, Ishmael,  
Isaac, Jacob, and the Tribes,  
Jesus and Job, Jonah and Aaron  
and Solomon, and We gave to David  
Psalms,  
and Messengers We have already told thee of  
before, and Messengers We have not told thee of;  
and unto Moses God spoke directly—  
Messengers bearing good tidings, and warning,  
so that mankind might have no argument  
against God, after the Messengers; God is  
All-mighty, All-wise.

But God bears witness to that He has sent down  
to thee; He has sent it down with His knowledge;  
and the angels also bear witness; and God suffices  
for a witness.

- 165 Surely those who disbelieve, and bar  
from the way of God, have gone astray  
into far error.  
Surely the unbelievers, who have done evil,  
God would not forgive them, neither guide them  
on any road  
but the road to Gehenna, therein dwelling  
forever and ever; and that for God is  
an easy matter.

O men, the Messenger has now come to you  
with the truth from your Lord; so believe;  
better is it for you. And if you disbelieve,  
to God belongs all that is in the heavens  
and in the earth; and God is  
All-knowing, All-wise.

People of the Book, go not beyond the bounds  
in your religion, and say not as to God  
but the truth. The Messiah, Jesus son of Mary,  
was only the Messenger of God, and His Word  
that He committed to Mary, and a Spirit from  
Him. So believe in God and His Messengers,  
and say not, 'Three.' Refrain; better is it  
for you. God is only One God. Glory be  
to Him—that He should have a son!  
To Him belongs all that is in the heavens  
and in the earth; God suffices  
for a guardian.

- 170 The Messiah will not disdain to be a servant  
of God, neither the angels who are near  
stationed to Him.

Whosoever disdains to serve Him, and waxes  
proud, He will assuredly muster them to  
Him, all of them.

As for the believers, who do deeds of righteousness,  
He will pay them in full their wages,  
and He will give them more, of His bounty;  
and as for them who disdain, and wax proud,  
them He will chastise with a painful chastisement,  
and they shall not find for them, apart from God,  
a friend or helper.

O men, a proof has now come to you from your Lord;  
We have sent down to you a manifest light.  
As for those who believe in God, and hold fast  
to Him, He will surely admit them to mercy  
from Him, and bounty, and will guide them to Him  
on a straight path.

- 175 They will ask thee for a pronouncement.  
Say: 'God pronounces to you concerning  
the indirect heirs. If a man perishes  
having no children, but he has a sister,  
she shall receive a half of what he leaves,  
and he is her heir if she has no children.

If there be two sisters, they shall receive two-thirds of what he leaves; if there be brothers and sisters, the male shall receive the portion of two females. God makes clear to you, lest you go astray; God has knowledge of everything.

## V

### THE TABLE

In the Name of God, the Merciful, the Compassionate

O believers, fulfil your bonds.

Permitted to you is the beast of the flocks,  
except that which is now recited to you,  
so that you deem not game permitted to be  
hunted when you are in pilgrim sanctity.

God decrees whatsoever He desires.

O believers, profane not God's waymarks  
nor the holy month, neither the offering,  
nor the necklaces, nor those repairing to  
the Holy House seeking from their Lord bounty  
and good pleasure.

But when you have quit your pilgrim sanctity,  
then hunt for game.

Let not detestation for a people who  
barred you from the Holy Mosque move you  
to commit aggression. Help one another to  
piety and godfearing; do not help each other  
to sin and enmity. And fear God; surely God is  
terrible in retribution.

Forbidden to you are  
carrion, blood, the flesh of swine,  
what has been hallowed to other than God,  
the beast strangled, the beast beaten down,  
the beast fallen to death, the beast gored,  
and that devoured by beasts of prey—  
excepting that you have sacrificed duly—  
as also things sacrificed to idols,  
and partition by the divining arrows;  
that is ungodliness.

Today the unbelievers have despaired of  
your religion; therefore fear them not,  
but fear you Me.

- 5 Today I have perfected your religion  
for you, and I have completed My blessing  
upon you, and I have approved Islam for  
your religion.

But whosoever is constrained in emptiness  
and not inclining purposely to sin—  
God is All-forgiving, All-compassionate.

They will question thee what is permitted them.  
Say: 'The good things are permitted you; and  
such hunting creatures as you teach, training  
them as hounds, and teaching them as God has  
taught you—eat what they seize for you, and  
mention God's Name over it. Fear God; God is  
swift at the reckoning.'

Today the good things are permitted you,  
and the food of those who were given the Book  
is permitted to you, and permitted to them  
is your food. Likewise believing women  
in wedlock, and in wedlock women of  
them who were given the Book before you  
if you give them their wages, in wedlock  
and not in licence, or as taking lovers.  
Whoso disbelieves in the faith, his work has  
failed, and in the world to come he shall  
be among the losers.

O believers, when you stand up to pray  
wash your faces, and your hands up to the  
elbows, and wipe your heads, and your feet  
up to the ankles. If you are defiled,  
purify yourselves; but if you are sick  
or on a journey, or if any of you  
comes from the privy, or you have touched  
women, and you can find no water,

then have recourse to wholesome dust  
 and wipe your faces and your hands with it.  
 God does not desire to make any impediment  
 for you; but He desires to purify you, and  
 that He may complete His blessing upon you;  
 haply you will be thankful.

- 10 And remember God's blessing upon you,  
 and His compact which He made with you  
 when you said, 'We have heard and we obey.'  
 And fear you God; surely God knows  
 the thoughts in the breasts.

O believers, be you securers of  
 justice, witnesses for God. Let not  
 detestation for a people move you  
 not to be equitable; be equitable—  
 that is nearer to godfearing.  
 And fear God; surely God is aware of  
 the things you do.

God has promised those that believe, and do  
 deeds of righteousness; they shall have forgiveness  
 and a mighty wage.

And the unbelievers, who cried lies to Our  
 signs—they shall be the inhabitants of  
 Hell.

O believers, remember God's blessing  
 upon you, when a certain people purposed  
 to stretch against you their hands, and He  
 restrained their hands from you; and fear  
 God; and in God let the believers  
 put all their trust.

- 15 God took compact with the Children of Israel;  
 and We raised up from among them twelve  
 chieftains. And God said, 'I am with you.  
 Surely, if you perform the prayer, and pay  
 the alms, and believe in My Messengers  
 and succour them, and lend to God  
 a good loan, I will acquit you of



your evil deeds, and I will admit you  
to gardens underneath which rivers flow.

So whosoever of you thereafter  
disbelieves, surely he has gone astray  
from the right way.'

So for their breaking their compact We cursed them  
and made their hearts hard, they perverting  
words from their meanings; and they have forgotten  
a portion of that they were reminded of;  
and thou wilt never cease to light upon  
some act of treachery on their part, except  
a few of them.

Yet pardon them, and forgive; surely God  
loves the good-doers.

And with those who say 'We are Christians'  
We took compact; and they have forgotten  
a portion of that they were reminded of.

So We have stirred up among them enmity  
and hatred, till the Day of Resurrection;  
and God will assuredly tell them of  
the things they wrought.

People of the Book, now there has come to you  
Our Messenger, making clear to you many things  
you have been concealing of the Book,  
and effacing many things. There has come  
to you from God a light, and a Book Manifest  
whereby God guides whosoever follows  
His good pleasure in the ways of peace,  
and brings them forth from the shadows into  
the light by His leave; and He guides them  
to a straight path.

They are unbelievers  
who say, 'God is the Messiah, Mary's son.'  
Say: 'Who then shall overrule God in any way  
if He desires to destroy the Messiah,  
Mary's son, and his mother, and all those  
who are on earth?'

20 For to God belongs the kingdom of the heavens

THE TABLE

and of the earth, and all that is between them,  
creating what He will. God is powerful  
over everything.

Say the Jews and Christians,  
'We are the sons of God, and His beloved ones.'  
Say: 'Why then does He chastise you for your sins?  
No; you are mortals, of His creating;  
He forgives whom He will, and He chastises  
whom He will.'  
For to God belongs the kingdom of the heavens  
and of the earth, and all that is between them;  
to Him is the homecoming.

People of the Book, now there has come to you  
Our Messenger, making things clear to you,  
upon an interval between the Messengers  
lest you should say, 'There has not come to us  
any bearer of good tidings, neither any warner.'  
Indeed, there has come to you a bearer of  
good tidings and a warner; God is powerful  
over everything.

And when Moses said to his people,  
'O my people, remember God's blessing  
upon you, when He appointed among you  
Prophets, and appointed you kings, and gave you  
such as He had not given to any being.  
O my people, enter the Holy Land  
which God has prescribed for you, and turn not  
back in your traces, to turn about losers.'  
25 They said, 'Moses, there are people in it  
very arrogant; we will not enter it  
until they depart from it; if they depart from it  
then we will enter.'  
Said two men of those that feared God  
whom God had blessed, 'Enter against them  
the gate! When you enter it, you will be

victors. Put you all your trust in God,  
if you are believers.'

They said, 'Moses, we will never enter it  
so long as they are in it. Go forth, thou  
and thy Lord, and do battle; we will  
be sitting here.'

He said, 'O my Lord, I rule no one  
except myself and my brother. So do Thou  
divide between us and the people  
of the ungodly.'

Said He, 'Then it shall be forbidden them  
for forty years, while they are wandering  
in the earth; so grieve not for the people  
of the ungodly.'

- 30 And recite thou to them the story  
of the two sons of Adam truthfully,  
when they offered a sacrifice, and it was  
accepted of one of them, and not accepted  
of the other. 'I will surely slay thee,'  
said one. 'God accepts only of the godfearing,'  
said the other.  
'Yet if thou stretchest out thy hand against  
me, to slay me, I will not stretch out my hand  
against thee, to slay thee; I fear God,  
the Lord of all Being.  
I desire that thou shouldest be laden  
with my sin and thy sin, and so become  
an inhabitant of the Fire; that is the recompense  
of the evildoers.'  
Then his soul prompted him to slay  
his brother, and he slew him, and became  
one of the losers.  
Then God sent forth a raven, scratching  
into the earth, to show him how he might  
conceal the vile body of his brother.  
He said, 'Woe is me! Am I unable  
to be as this raven, and so conceal  
my brother's vile body?' And he became

- one of the remorseful.
- 35 Therefore We prescribed for the Children of Israel that whoso slays a soul not to retaliate for a soul slain, nor for corruption done in the land, shall be as if he had slain mankind altogether; and whoso gives life to a soul, shall be as if he had given life to mankind altogether. Our Messengers have already come to them with the clear signs; then many of them thereafter commit excesses in the earth.

This is the recompense of those who fight against God and His Messenger, and hasten about the earth, to do corruption there: they shall be slaughtered, or crucified, or their hands and feet shall alternately be struck off, or they shall be banished from the land. That is a degradation for them in this world; and in the world to come awaits them  
 a mighty chastisement,  
 except for such as repent, before you have power over them. So know you that God is All-forgiving, All-compassionate.

O believers, fear God, and seek the means to come to Him, and struggle in His way; haply you will prosper.

- 40 The unbelievers, though they possessed all that is in the earth, and the like of it with it, to ransom themselves from the chastisement of the Day of Resurrection thereby, it would not be accepted of them; for them awaits  
 a painful chastisement.  
 They will desire to come forth from the Fire, but they will not come forth from it; for them awaits  
 a lasting chastisement.

And the thief, male and female: cut off the hands of both, as a recompense for what they have earned, and a punishment exemplary from God; God is

All-mighty, All-wise.

But whoso repents, after his evil-doing, and makes amends, God will turn towards him; God is All-forgiving, All-compassionate. Knowest thou not that to God belongs the kingdom of the heavens and the earth? He chastises whom He will, and forgives whom He will; and God is powerful over everything.

- 46 O Messenger, let them not grieve thee that vie with one another in unbelief, such men as say with their mouths 'We believe' but their hearts believe not; and the Jews who listen to falsehood, listen to other folk, who have not come to thee, perverting words from their meanings, saying, 'If you are given this, then take it; if you are not given it, beware!' Whomsoever God desires to try, thou canst not avail him anything with God. Those are they whose hearts God desired not to purify; for them is degradation in this world; and in the world to come awaits them a mighty chastisement; who listen to falsehood, and consume the unlawful. If they come to thee, judge thou between them, or turn away from them; if thou turnest away from them, they will hurt thee nothing; and if thou judgest, judge justly between them; God loves the just. Yet how will they make thee their judge seeing they have the Torah, wherein is God's judgment, then thereafter turn their backs? They are not believers. Surely We sent down the Torah, wherein is guidance and light; thereby the Prophets

THE TABLE

who had surrendered themselves gave judgment  
for those of Jewry, as did the masters  
and the rabbis, following such portion  
of God's Book as they were given to keep  
and were witnesses to. So fear not men,  
but fear you Me; and sell not My signs  
for a little price. Whoso judges not  
according to what God has sent down—  
they are the unbelievers.

And therein We prescribed for them:  
'A life for a life, an eye for an eye,  
a nose for a nose, an ear for an ear,  
a tooth for a tooth, and for wounds  
retaliation'; but whosoever forgoes it  
as a freewill offering, that shall be for him  
an expiation. Whoso judges not  
according to what God has sent down—  
they are the evildoers.

50

And We sent, following  
in their footsteps, Jesus  
son of Mary, confirming  
the Torah before him;  
and We gave to him  
the Gospel, wherein  
is guidance and light,  
and confirming the Torah  
before it, as a guidance  
and an admonition  
unto the godfearing.

So let the People of the Gospel judge  
according to what God has sent down  
therein. Whosoever judges not  
according to what God has sent down—  
they are the ungodly.

And We have sent down to thee the Book  
with the truth, confirming the Book  
that was before it, and assuring it.

So judge between them according to what  
 God has sent down, and do not follow  
 their caprices, to forsake the truth  
 that has come to thee. To every one  
 of you We have appointed a right way  
 and an open road.

If God had willed, He would have made you  
 one nation; but that He may try you  
 in what has come to you. So be you forward  
 in good works; unto God shall you  
 return, all together; and He will tell you  
 of that whereon you were at variance.  
 And judge between them according to what  
 God has sent down, and do not follow  
 their caprices, and beware of them  
 lest they tempt thee away from any  
 of what God has sent down to thee.  
 But if they turn their backs, know that God  
 desires only to smite them for some sin  
 they have committed; surely, many men  
 are ungodly.

55 Is it the judgment of pagandom then  
 that they are seeking? Yet who is fairer  
 in judgment than God, for a people  
 having sure faith?

O believers, take not Jews and Christians  
 as friends; they are friends of each other.  
 Whoso of you makes them his friends  
 is one of them. God guides not the people  
 of the evildoers.

Yet thou seest those in whose hearts is sickness  
 vying with one another to come to them,  
 saying, 'We fear lest a turn of fortune  
 should smite us.' But it may be that God  
 will bring the victory, or some commandment  
 from Him, and then they will find themselves,  
 for that they kept secret within them,  
 remorseful,

and the believers will say, 'What, are these the ones who swore by God most earnest oaths that they were with you? Their works have failed; now they are losers.'

O believers, whosoever of you turns from his religion, God will assuredly bring a people He loves, and who love Him, humble towards the believers, disdainful towards the unbelievers, men who struggle in the path of God, not fearing the reproach of any reproacher. That is God's bounty; He gives it unto whom He will; and God is All-embracing, All-knowing.

60 Your friend is only God, and His Messenger, and the believers who perform the prayer and pay the alms, and bow them down. Whoso makes God his friend, and His Messenger, and the believers—the party of God, they are the victors.

O believers, take not as your friends those of them, who were given the Book before you, and the unbelievers, who take your religion in mockery and as a sport—and fear God, if you are believers—  
and when you call to prayer, take it in mockery and as a sport; that is because they are a people who have no understanding.

Say: 'People of the Book, do you blame us for any other cause than that we believe in God, and what has been sent down to us, and what was sent down before, and that most of you are ungodly?'

65 Say: 'Shall I tell you of a recompense with God, worse than that? Whomsoever God has cursed, and with whom He is wroth, and made some of them apes and swine,



and worshippers of idols—they are worse  
situated, and have gone further astray  
from the right way.'

When they come to you, they say, 'We believe';  
but they have entered in unbelief, and so  
they have departed in it; God knows very well  
what they were hiding.

Thou seest many of them vying in sin  
and enmity, and how they consume  
the unlawful; evil is the thing  
they have been doing.

Why do the masters and the rabbis  
not forbid them to utter sin, and consume  
the unlawful? Evil is the thing  
they have been working.

The Jews have said, 'God's hand is fettered.'  
Fettered are their hands, and they are cursed  
for what they have said. Nay, but His hands  
are outspread; He expends how He will.  
And what has been sent down to thee from  
thy Lord will surely increase many of them  
in insolence and unbelief; and We have cast  
between them enmity and hatred, till the Day  
of Resurrection. As often as they light  
a fire for war, God will extinguish it.  
They hasten about the earth, to do  
corruption there; and God loves not the  
workers of corruption.

70 But had the People of the Book believed  
and been godfearing, We would have acquitted  
them of their evil deeds, and admitted them  
to Gardens of Bliss. Had they performed  
the Torah and the Gospel, and what was  
sent down to them from their Lord, they would  
have eaten both what was above them, and  
what was beneath their feet. Some of them are

a just nation; but many of them—evil are  
the things they do.

O Messenger, deliver that which has  
been sent down to thee from thy Lord;  
for if thou dost not, thou wilt not have  
delivered His Message. God will protect thee  
from men. God guides not the people  
of the unbelievers.

Say: 'People of the Book, you do not stand  
on anything, until you perform  
the Torah and the Gospel, and what was sent  
down to you from your Lord.' And what has been  
sent down to thee from thy Lord will surely  
increase many of them in insolence  
and unbelief; so grieve not for the people  
of the unbelievers.

Surely they that believe, and those of Jewry,  
and the Sabaeans, and those Christians,  
whosoever believes in God and  
the Last Day, and works righteousness—  
no fear shall be on them, neither shall they sorrow.

And We took compact with the Children of Israel,  
and We sent Messengers to them. Whensoever there  
came to them a Messenger with that their souls  
had not desire for, some they cried lies to,  
and some they slew.

75 And they supposed there should be no trial;  
but blind they were, and deaf. Then God turned  
towards them; then again blind they were,  
many of them, and deaf; and God sees  
the things they do.

They are unbelievers  
who say, 'God is the Messiah, Mary's son.'  
For the Messiah said,  
'Children of Israel,  
serve God, my Lord and

your Lord. Verily  
whoso associates  
with God anything,  
God shall prohibit him  
entrance to Paradise,  
and his refuge shall be  
the Fire; and wrongdoers  
shall have no helpers.'

They are unbelievers  
who say, 'God is the Third of Three.'  
No god is there but  
One God.

If they refrain not from what they say, there  
shall afflict those of them that disbelieve  
a painful chastisement.

Will they not turn to God and pray His forgiveness?  
God is All-forgiving, All-compassionate.

The Messiah, son of Mary, was only  
a Messenger; Messengers before him  
passed away; his mother was a just woman;  
they both ate food. Behold, how We make clear  
the signs to them; then behold, how they  
perverted are!

- 80 Say: 'Do you serve, apart from God,  
that which cannot hurt or profit you? God is  
the All-hearing, the All-knowing.'  
Say: 'People of the Book, go not beyond the  
bounds in your religion, other than the truth,  
and follow not the caprices of a people  
who went astray before, and led astray  
many, and now again have gone astray  
from the right way.'  
Cursed were the unbelievers of the Children  
of Israel by the tongue of David, and  
Jesus, Mary's son; that, for their rebelling  
and their transgression.

They forbade not one another any dishonour  
that they committed; surely evil were  
the things they did.

Thou seest many of them making unbelievers  
their friends. Evil is that they have forwarded  
to their account, that God is angered  
against them, and in the chastisement they  
shall dwell forever.

Yet had they believed in God and the Prophet  
and what has been sent down to him, they would  
not have taken them as friends; but many of them  
are ungodly.

- 85 Thou wilt surely find the most hostile  
of men to the believers are the Jews  
and the idolaters; and thou wilt surely find  
the nearest of them in love to the believers  
are those who say 'We are Christians'; that,  
because some of them are priests and monks, and  
they wax not proud,  
and when they hear what has been sent down  
to the Messenger, thou seest their eyes  
overflow with tears because of the truth  
they recognize. They say, 'Our Lord,  
we believe; so do Thou write us down  
among the witnesses.

Why should we not believe in God and the  
truth that has come to us, and be eager  
that our Lord should admit us with  
the righteous people?'

And God rewards them for what they say  
with gardens underneath which rivers flow,  
therein dwelling forever;  
that is the recompense of the good-doers.  
But those who disbelieve, and cry lies  
to Our signs—they are the inhabitants of  
Hell.

O believers, forbid not such good things as God  
has permitted you; and transgress not; God

loves not transgressors.  
 90 Eat of what God has provided you  
 lawful and good; and fear God, in whom  
 you are believers.

God will not take you to task for a slip  
 in your oaths; but He will take you to task  
 for such bonds as you have made by oaths,  
 whereof the expiation is to feed ten  
 poor persons with the average of the food  
 you serve to your families, or to clothe them,  
 or to set free a slave; or if any finds not  
 the means, let him fast for three days.  
 That is the expiation of your oaths  
 when you have sworn; but keep your oaths.  
 So God makes clear to you His signs; haply  
 you will be thankful.

O believers, wine and arrow-shuffling,  
 idols and divining-arrows are an abomination,  
 some of Satan's work; so avoid it; haply  
 so you will prosper.  
 Satan only desires to precipitate enmity  
 and hatred between you in regard to wine  
 and arrow-shuffling, and to bar you from  
 the remembrance of God, and from prayer.  
 Will you then desist? And obey God  
 and obey the Messenger, and beware;  
 but if you turn your backs, then know that  
 it is only for Our Messenger to deliver  
 the Message Manifest.

There is no fault in those who believe and  
 do deeds of righteousness what they may eat, if  
 they are godfearing, and believe, and do deeds of  
 righteousness, and then are godfearing and believe,  
 and then are godfearing and do good; God  
 loves the good-doers.

95

O believers, God will surely try you with something of the game that your hands and lances attain, that God may know who fears Him in the Unseen. Whoso thereafter commits transgression, there awaits him a painful chastisement.

O believers, slay not the game while you are in pilgrim sanctity; whosoever of you slays it wilfully, there shall be recompense—the like of what he has slain, in flocks as shall be judged by two men of equity among you, an offering to reach the Kaaba; or expiation—food for poor persons or the equivalent of that in fasting, so that he may taste the mischief of his action. God has pardoned what is past; but whoever offends again, God will take vengeance on him; God is All-mighty, Vengeful.

Permitted to you is the game of the sea and the food of it, as a provision for you and for the journeyers; but forbidden to you is the game of the land, so long as you remain in pilgrim sanctity; and fear God, unto whom you shall be mustered.

God has appointed the Kaaba, the Holy House, as an establishment for men, and the holy month, the offering, and the necklaces—that, that you may know that God knows all that is in the heavens and in the earth, and that God has knowledge of everything.

Know God is terrible in retribution, and God is All-forgiving, All-compassionate.

It is only for the Messenger to deliver the Message; and God knows what you reveal and what you hide.

100

Say: 'The corrupt and the good are not equal, though the abundance of the corrupt please thee.' So fear God, O men possessed of minds; haply

so you will prosper.

O believers, question not concerning things which, if they were revealed to you, would vex you; yet if you question concerning them when the Koran is being sent down, they will be revealed to you.

God has effaced those things; for God is

All-forgiving, All-clement.

A people before you questioned concerning them, then disbelieved in them.

God has not appointed cattle dedicated

to idols, such as Bahira, Sa'iba,

Wasila, Hami; but the unbelievers

forge against God falsehood, and most of them have no understanding.

And when it is said to them, 'Come now to what God has sent down, and the Messenger, they say, 'Enough for us is what we found our fathers doing.'

What, even if their fathers had knowledge of naught and were not guided?

O believers, look after your own souls.

He who is astray cannot hurt you, if you are rightly guided. Unto God shall you return, all together, and He will tell you what you were doing.

- 105 O believers, the testimony between you when any of you is visited by death, at the bequeathing, shall be two men of equity among you; or two others from another folk, if you are journeying in the land and the affliction of death befalls you. Them you shall detain after the prayer, and they shall swear by God, if you are doubtful, 'We will not sell it for a price, even though it were a near kinsman, nor will we hide the testimony of God, for then we would surely be among the sinful.'

#### THE TABLE

But if it be discovered that both of them  
have merited the accusation of any sin,  
then two others shall stand in their place,  
these being the nearest of those most concerned,  
and they shall swear by God, 'Our testimony  
is truer than their testimony, and we have not  
transgressed, for then we would assuredly be  
among the evildoers.'

So it is likelier that they will bear testimony  
in proper form, or else they will be afraid  
that after their oaths oaths may be rebutted.  
Fear God, and hearken; God guides not the people  
of the ungodly.

The day when God shall gather the Messengers, and say,  
'What answer were you given?' They shall say, 'We have  
no knowledge; Thou art the Knower of the things unseen.'

110

When God said, 'Jesus  
Son of Mary, remember  
My blessing upon thee  
and upon thy mother,  
when I confirmed thee  
with the Holy Spirit,  
to speak to men in  
the cradle, and of age;  
and when I taught thee  
the Book, the Wisdom,  
the Torah, the Gospel;  
and when thou createst  
out of clay, by My  
leave, as the likeness  
of a bird, and thou  
breathest into it,  
and it is a bird, by My  
leave; and thou healest  
the blind and the leper  
by My leave, and thou  
bringest the dead forth



by My leave; and when I restrained from thee the Children of Israel when thou camest unto them with the clear signs, and the unbelievers among them said, "This is nothing but sorcery manifest." And when I inspired the Apostles: "Believe in Me and My Messenger"; they said, "We believe; witness Thou our submission." And when the Apostles said, 'O Jesus son of Mary, is thy Lord able to send down on us a Table out of heaven?' He said, 'Fear you God, if you are believers.' They said, 'We desire that we should eat of it and our hearts be at rest; and that we may know that thou hast spoken true to us, and that we may be among its witnesses.' Said Jesus son of Mary, 'O God, our Lord, send down upon us a Table out of heaven, that shall be for us a festival, the first and last of us, and a sign from Thee. And provide for us; Thou art the best of providers.' God said, 'Verily I do send it down on you;

#### THE TABLE

whoso of you hereafter  
disbelieves, verily I  
shall chastise him with a  
chastisement wherewith I  
chastise no other being.  
And when God said, 'O  
Jesus son of Mary,  
didst thou say unto men,  
"Take me and my mother  
as gods, apart from God"?'  
He said, 'To Thee be  
glory! It is not mine to  
say what I have no right  
to. If I indeed said it,  
Thou knowest it, knowing  
what is within my soul,  
and I know not what is  
within Thy soul; Thou  
knowest the things unseen  
I only said to them what  
Thou didst command me:  
"Serve God, my Lord and  
your Lord." And I was a  
witness over them, while  
I remained among them;  
but when Thou didst take  
me to Thyself, Thou wast  
Thyself the watcher over  
them; Thou Thyself art  
witness of everything.  
If Thou chastisest them,  
they are Thy servants; if  
Thou forgivest them, Thou  
art the All-mighty, the  
All-wise.' God said,  
'This is the day the  
truthful shall be profited  
by their truthfulness.  
For them await gardens

underneath which rivers  
flow, therein dwelling  
forever and ever, God being  
well-pleased with them and  
they well-pleased with Him;  
that is the mighty triumph.'

To God belongs the kingdom of the heavens  
and of the earth, and all that is in them,  
and He is powerful over everything.

## VI

### CATTLE

In the Name of God, the Merciful, the Compassionate

Praise belongs to God  
who created the heavens and the earth  
and appointed the shadows and light;  
then the unbelievers ascribe equals to their Lord.

It is He who created you of  
clay, then determined a term  
and a term is stated with Him; yet  
thereafter you doubt.

He is God in the heavens and the earth;  
He knows your secrets, and what you publish,  
and He knows what you are earning.

Not a sign of their Lord comes to them, but  
they turn away from it.

5 They cried lies to the truth when it came to  
them, but there shall come to them news of  
that they were mocking.

Have they not regarded how We destroyed before  
them many a generation We established in the  
earth, as We never established you, and how We  
loosed heaven upon them in torrents, and made  
the rivers to flow beneath them? Then We destroyed  
them because of their sins, and raised up after them  
another generation.

Had We sent down on thee a Book on parchment  
and so they touched it with their hands, yet  
the unbelievers would have said, 'This is naught  
but manifest sorcery.'

'Why has an angel not been sent down on him?'  
they say; yet had We sent down an angel, the matter  
would have been determined, and then no respite  
would be given them.

And had We made him an angel, yet assuredly  
We would have made him a man, and confused  
for them the thing which they themselves  
are confusing.

- 10 Messengers indeed were mocked at before thee;  
but those that scoffed at them were encompassed by  
that they mocked at.

Say: 'Journey in the land, then behold  
how was the end of them that cried lies.'

Say: 'To whom belongs what is in the heavens  
and in the earth?' Say: 'It is God's.

He has prescribed for Himself mercy. He will  
surely gather you to the Resurrection Day, of  
which is no doubt. Those who have lost their souls,  
they do not believe.

And to Him belongs whatsoever inhabits  
the night and the day; and He is  
the All-hearing, the All-knowing.'

Say: 'Shall I take to myself as protector  
other than God, the Originator of the heavens  
and of the earth, He who feeds and is not fed?'

Say: 'I have been commanded to be the first  
of them that surrender: "Be not thou  
of the idolaters."'

- 15 Say: 'Indeed I fear, if I should rebel  
against my Lord, the chastisement  
of a dreadful day.'

From whomsoever it is averted on that day,  
He will have mercy on him; that is  
the manifest triumph.

And if God visits thee with affliction  
none can remove it but He; and if He  
visits thee with good, He is powerful  
over everything.

He is Omnipotent over His servants, and He is  
the All-wise, the All-aware.

Say: 'What thing is greatest in testimony?'

Say: 'God is witness between me and you,  
and this Koran has been revealed to me  
that I may warn you thereby, and whomsoever  
it may reach. Do you indeed testify  
that there are other gods with God?'

Say: 'I do not testify.' Say: 'He is only  
One God, and I am quit of that  
you associate.'

- 20 Those to whom We have given the Book  
recognize it as they recognize their sons.  
Those who have lost their own souls,  
they do not believe.

And who does greater evil than he who  
forges against God a lie, or cries lies  
to His signs? They shall not prosper,  
the evildoers.

And on the day when We shall muster them all together,  
then We shall say unto those who associated other gods  
with God, 'Where are your associates whom you were  
[asserting?]

Then they shall have no proving, but to say, 'By God our  
Lord, we never associated other gods with Thee.'  
Behold how they lie against themselves, and how that  
which they were forging has gone astray from them!

- 25 And some of them there are that listen to  
thee, and We lay veils upon their hearts  
lest they understand it, and in their ears  
heaviness; and if they see any sign  
whatever, they do not believe in it, so that  
when they come to thee they dispute with thee,  
the unbelievers saying, 'This is naught  
but the fairy-tales of the ancient ones.'  
And they forbid it, and keep afar from it,  
and it is only themselves they destroy, but  
they are not aware.

If thou couldst see when they are stationed  
before the Fire, and they say, 'Would that we  
might be returned, and then not cry lies to

the signs of our Lord, but that we might be  
among the believers!

No; that which they were concealing before  
has now appeared to them; and even if  
they were returned, they would again commit  
the very thing they were prohibited;  
they are truly liars.

And they say, 'There is only our present life;  
we shall not be raised.'

30 If thou couldst see when they are stationed  
before their Lord! He will say, 'Is not this  
the truth?' They will say, 'Yes indeed, by our  
Lord!' He will say, 'Then taste the chastisement  
for your unbelief.'

Lost indeed are they that cried lies to the  
encounter with God, so that when the Hour comes  
to them suddenly they shall say, 'Alas for us,  
that we neglected it!' On their backs  
they shall be bearing their loads; O how evil  
the loads they bear!

The present life is naught but a sport  
and a diversion; surely the Last Abode is  
better for those that are godfearing. What,  
do you not understand?

We know indeed that it grieves thee  
the things they say; yet it is not thee  
they cry lies to, but the evildoers—  
it is the signs of God that they deny.  
Messengers indeed were cried lies to  
before thee, yet they endured patiently  
that they were cried lies to, and were hurt,  
until Our help came unto them.  
No man can change the words of God; and  
there has already come to thee some tiding  
of the Envoys.

35 And if their turning away is distressful  
for thee, why, if thou canst seek out  
a hole in the earth, or a ladder

## CATTLE

in heaven, to bring them some sign—  
but had God willed, He would have gathered  
them to the guidance; so be not thou  
one of the ignorant.

Answer only will those who hear; as for the dead,  
God will raise them up, then unto Him  
they will be returned.

They also say, 'Why has no sign been sent  
down upon him from his Lord?' Say: 'Surely  
God is able to send down a sign, but  
most of them know not.'

No creature is there crawling on the earth,  
no bird flying with its wings,  
but they are nations like unto yourselves.  
We have neglected nothing in the Book;  
then to their Lord they shall be mustered.

And those who cry lies to Our signs  
are deaf and dumb, dwelling in the shadows.  
Whomsoever God will, He leads astray,  
and whomsoever He will, He sets him  
on a straight path.

40 Say: 'What think you? If God's chastisement  
comes upon you, or the Hour comes upon you,  
will you call upon any other than God  
if you speak truly?'

No; upon Him you will call, and He will  
remove that for which you call upon Him  
if He will, and you will forget that you  
associate with Him.

Indeed We sent to nations before thee,  
and We seized them with misery and hardship  
that haply they might be humble;  
if only, when Our might came upon them, they  
had been humble! But their hearts were  
hard, and Satan decked out fair to them



what they were doing.

So, when they forgot what they were reminded of,  
We opened unto them the gates of everything  
until, when they rejoiced in what they were  
given, We seized them suddenly, and behold, they  
were sore confounded.

45 So the last remnant of the people who did  
evil was cut off. Praise belongs to God  
the Lord of all Being.

Say: 'What think you? If God seizes  
your hearing and sight, and sets a seal upon  
your hearts, who is a god other than God  
to give it back to you?' Behold how We  
turn about the signs! Yet thereafter they  
are turning away.

Say: 'What think you? If God's chastisement  
comes upon you, suddenly or openly,  
shall any be destroyed, except the people  
of the evildoers?'

We do not send the Envoys, except good  
tidings to bear, and warning; whoever believes  
and makes amends—

no fear shall be on them, neither shall they sorrow.  
But those who cry lies to Our signs, them  
the chastisement shall visit, for that  
they were ungodly.

50 Say: 'I do not say to you, "I possess  
the treasures of God"; I know not the Unseen.  
And I say not to you, "I am an angel";  
I only follow what is revealed to me.'  
Say: 'Are the blind and the seeing man equal?  
Will you not reflect?'

And warn therewith those who fear they shall be  
mustered to their Lord; they have, apart from  
God, no protector and no intercessor; haply  
they will be godfearing.

And do not drive away those who call

upon their Lord at morning and evening  
 desiring His countenance; nothing of their  
 account falls upon thee, and nothing of  
 thy account falls upon them, that thou  
 shouldst drive them away, and so become  
 one of the evildoers.

Even so We have tried some of them by others  
 that they may say, 'Are these the ones God  
 has been gracious to among us?' Knows not God  
 very well the thankful?

And when those who believe in Our signs come  
 to thee, say, 'Peace be upon you. Your Lord has  
 prescribed for Himself mercy. Whosoever of you  
 does evil in ignorance, and thereafter repents  
 and makes amends, He is All-forgiving,  
 All-compassionate.'

55 Thus We distinguish Our signs, that the sinners'  
 way may be manifest.

Say: 'I am forbidden to serve those you call on  
 apart from God.'

Say: 'I do not follow your caprices, or  
 else I had gone astray, and would not be  
 of the right-guided.'

Say: 'I stand upon a clear sign from my Lord,  
 and you have cried lies to it. Not with me  
 is that you seek to hasten; the judgment is  
 God's alone. He relates the truth, and He is  
 the Best of deciders.'

Say: 'If what you seek to hasten were  
 with me, the matter between you and me  
 would be decided; and God knows very well  
 the evildoers.'

With Him are the keys of the Unseen;  
 none knows them but He.  
 He knows what is in land and sea;  
 not a leaf falls, but He knows it.

- 60 Not a grain in the earth's shadows,  
not a thing, fresh or withered,  
but it is in a Book Manifest.  
It is He who recalls you by night,  
and He knows what you work by day;  
then He raises you up therein, that  
a stated term may be determined;  
then unto Him shall you return,  
then He will tell you of what  
you have been doing.  
He is the Omnipotent over His servants.  
He sends recorders over you till,  
when any one of you is visited  
by death, Our messengers take him  
and they neglect not.  
Then they are restored to God  
their Protector, the True. Surely  
His is the judgment; He is the swiftest  
of reckoners.

Say: 'Who delivers you from the shadows  
of land and sea? You call upon Him  
humbly and secretly, "Truly, if Thou  
deliverest from these, we shall be  
among the thankful."'

Say: 'God delivers you from them and  
from every distress; then you assign  
Him associates.'

- 65 Say: 'He is able to send forth upon you  
chastisement, from above you or from under  
your feet, or to confuse you in sects  
and to make you taste the violence  
of one another.'  
Behold how We turn about the signs; haply  
they will understand.  
Thy people have cried it lies; yet it is  
the truth. Say: 'I am not a guardian over  
you. Every tiding has its time appointed;  
you will surely know.'

When thou seest those who plunge into Our  
 signs, turn away from them until they plunge  
 into some other talk; or if Satan  
 should make thee forget, do not sit,  
 after the reminding, with the people  
 of the evildoers.

Nothing of their account falls upon those  
 that are godfearing; but a reminding; haply  
 they will be godfearing.

Leave alone those who take their religion  
 for a sport and a diversion, and whom  
 the present life has deluded. Remind  
 hereby, lest a soul should be given up  
 to destruction for what it has earned;  
 apart from God, it has no protector  
 and no intercessor; though it offer  
 any equivalent, it shall not be taken  
 from it. Those are they who are given up  
 to destruction for what they have earned;  
 for them awaits a draught of boiling water  
 and a painful chastisement, for that  
 they were unbelievers.

- 70 Say: 'Shall we call, apart from God,  
 on that which neither profits nor hurts us,  
 and shall we be turned back on our heels  
 after that God has guided us?—Like one  
 lured to bewilderment in the earth  
 by Satans, though he has friends who  
 call him to guidance, "Come to us!"'  
 Say: 'God's guidance is the true guidance,  
 and we are commanded to surrender to  
 the Lord of all Being,  
 and: "Perform the prayer, and fear Him;  
 it is unto Him you shall be mustered."'

It is He who created the heavens and the earth  
 in truth; and the day He says 'Be', and it is;  
 His saying is true, and His is the Kingdom

the day the Trumpet is blown; He is Knower  
of the Unseen and the visible; He is  
the All-wise, the All-aware.

- And when Abraham said to his father Azar,  
'Takest thou idols for gods? I see thee,  
and thy people, in manifest error.'
- 75 So We were showing Abraham the kingdom  
of the heavens and earth, that he might be  
of those having sure faith.  
When night outspread over him he saw a star  
and said, 'This is my Lord.'  
But when it set he said, 'I love not the setters.'  
When he saw the moon rising, he said,  
'This is my Lord.' But when  
it set he said, 'If my Lord does not guide me  
I shall surely be of the people gone astray.'  
When he saw the sun rising, he said,  
'This is my Lord; this is greater!'  
But when it set he said, 'O my people,  
surely I am quit of that you associate.  
I have turned my face to Him who originated  
the heavens and the earth, a man of pure faith;  
I am not of the idolaters.'
- 80 His people disputed with him. He said, 'Do you  
dispute with me concerning God, and He has  
guided me? I fear not what you associate  
with Him, except my Lord will aught.  
My Lord embraces all things in His knowledge;  
will you not remember?  
How should I fear what you have associated,  
seeing you fear not that you have associated  
with God that whereon He has not sent down on  
you any authority?'

Which of the two parties has better title  
to security, if you have any knowledge?  
Those who believe, and have not confounded  
their belief with evildoing—to them belongs

the true security; they are rightly guided.  
 That is Our argument, which We bestowed  
 upon Abraham as against his people.  
 We raise up in degrees whom We will;  
 surely thy Lord is All-wise, All-knowing.  
 And We gave to him Isaac and Jacob—  
     each one We guided,  
 And Noah We guided before; and of his seed  
 David and Solomon, Job and Joseph,  
     Moses and Aaron—  
 even so We recompense the good-doers—  
 85     Zachariah and John, Jesus and Elias; each  
     was of the righteous;  
 Ishmael and Elisha, Jonah and Lot—  
 each one We preferred above all beings;  
 and of their fathers, and of their seed,  
     and of their brethren;  
 and We elected them, and We guided them  
     to a straight path.

That is God's guidance; He guides by it  
 whom He will of His servants; had they been  
 idolaters, it would have failed them,  
     the things they did.

Those are they to whom We gave the Book,  
 the Judgment, the Prophethood; so if these  
 disbelieve in it, We have already  
 entrusted it to a people who do not  
     disbelieve in it.

90     Those are they whom God has guided; so  
 follow their guidance. Say: 'I ask of you  
 no wage for it; it is but a reminder  
     unto all beings.'

They measured not God with His true measure  
 when they said, 'God has not sent down aught  
 on any mortal.' Say: 'Who sent down the Book  
 that Moses brought as a light and a guidance  
 to men? You put it into parchments, revealing  
 them, and hiding much; and you were taught

that you knew not, you and your fathers.' Say: 'God.' Then leave them alone, playing their game of plunging.

This is a Book We have sent down, blessed and confirming that which was before it, and for thee to warn the Mother of Cities and those about her; and those who believe in the world to come believe in it, and watch over their prayers.

And who does greater evil than he who forges against God a lie, or says, 'To me it has been revealed', when naught has been revealed to him, or he who says, 'I will send down the like of what God has sent down'? If thou couldst only see when the evildoers are in the agonies of death, and the angels are stretching out their hands: 'Give up your souls! Today you shall be recompensed with the chastisement of humiliation for what you said untruly about God, waxing proud against His signs.'

'Now you have come to Us one by one, as We created you upon the first time, and you have left what We conferred on you behind your backs. We do not see with you your intercessors, those you asserted to be associates in you; the bond between you is now broken; that which you ever asserted has now gone astray from you.'

- 95 It is God who splits the grain and the date-stone, brings forth the living from the dead; He brings forth the dead too from the living. So that then is God; then how are you perverted? He splits the sky into dawn, and has made the night for a repose, and the sun and moon for a reckoning. That is the ordaining of the All-mighty, the All-knowing. It is He who has appointed for you the stars, that by them you might be guided in the shadows of land and sea.

We have distinguished the signs for a people who know.  
 It is He who produced you from one living soul,  
 and then a lodging-place,  
 and then a repository.

We have distinguished the signs for a people who understand.  
 It is He who sent down out of heaven water, and  
 thereby We have brought forth  
 the shoot of every plant,  
 and then We have brought forth the green leaf of it,  
 bringing forth from it  
 close-compounded grain,  
 and out of the palm-tree, from the spathe of it,  
 dates thick-clustered,  
 ready to the hand, and  
 gardens of vines,  
 olives, pomegranates,  
 like each to each, and  
 each unlike to each.

Look upon their fruits when they fructify and ripen!  
 Surely, in all this are signs for a people who do believe.

100 Yet they ascribe to God, as associates, the  
 jinn, though He created them; and they impute  
 to Him sons and daughters without any knowledge.

Glory be to Him!

High be He exalted above what they describe!  
 The Creator of the heavens and the earth—  
 how should He have a son,  
 seeing that He has no consort, and He created  
 all things, and He has knowledge of everything?

That then is God your Lord;  
 there is no god but He,  
 the Creator of everything.

So serve Him,  
 for He is Guardian over everything.  
 The eyes attain Him not, but He attains the eyes;  
 He is the All-subtle, the All-aware.



Clear proofs have come to you from your Lord.  
Whoso sees clearly, it is to his own gain,  
and whoso is blind, it is to his own loss;  
I am not a watcher over you.

- 105 So We turn about the signs, that they may say,  
'Thou hast studied'; and that We may make it clear  
to a people having knowledge.  
Follow thou what has been revealed to thee  
from thy Lord; there is no god but He;  
and turn thou away from the idolaters.  
Had God willed, they were not idolaters;  
and We have not appointed thee a watcher over them,  
neither art thou their guardian.

- Abuse not those to whom they pray, apart from God,  
or they will abuse God in revenge without knowledge.  
So We have decked out fair to every nation  
their deeds; then to their Lord they shall return,  
and He will tell them what they have been doing.  
They have sworn by God the most earnest oaths  
if a sign comes to them they will believe in it.  
Say: 'Signs are only with God.' What will make you  
realize that, when it comes, they will not believe?  
110 We shall turn about their hearts and their eyes,  
even as they believed not in it the first time;  
and We shall leave them in their insolence  
wandering blindly.

Though We had sent down the angels to them,  
and the dead had spoken with them, had We mustered  
against them every thing, face to face, yet  
they would not have been the ones to believe,  
unless God willed; but most of them are ignorant.  
So We have appointed to every Prophet an enemy—  
Satans of men and jinn, revealing tawdry  
speech to each other, all as a delusion;  
yet, had thy Lord willed, they would never  
have done it. So leave them to their forging,  
and that the hearts of those who believe not

in the world to come may incline to it,  
 and that they may be well-pleased with it,  
 and that they may gain what they are gaining.  
 What, shall I seek after any judge but God?  
 For it is He who sent down to you the Book  
 well-distinguished; and those whom We have given  
 the Book know it is sent down from thy Lord  
 with the truth; so be not thou of the doubters.

115 Perfect are the words of thy Lord in truthfulness  
 and justice; no man can change His words; He is  
 the All-hearing, the All-knowing.

If thou obeyest the most part of those on earth  
 they will lead thee astray from the path of God;  
 they follow only surmise, merely conjecturing.  
 Thy Lord knows very well who goes astray from  
 His path; He knows very well the right-guided.

Eat of that over which God's Name has been  
 mentioned, if you believe in His signs.  
 How is it with you, that you do not eat of  
 that over which God's Name has been mentioned,  
 seeing that He has distinguished for you that  
 He has forbidden you, unless you are constrained  
 to it? But surely, many lead astray  
 by their caprices, without any knowledge;  
 thy Lord knows very well the transgressors.  
 120 Forsake the outward sin, and the inward;  
 surely the earners of sin shall be recompensed  
 for what they have earned.

And eat not of that over which God's Name  
 has not been mentioned; it is ungodliness.  
 The Satans inspire their friends to dispute  
 with you; if you obey them, you are idolaters.

Why, is he who was dead, and We gave him life,  
 and appointed for him a light to walk by  
 among the people as one whose likeness is in  
 the shadows, and comes not forth from them?

So it is decked out fair to the unbelievers  
the things they have done.

And even so We appointed in every city  
great ones among its sinners, to devise there;  
but they devised only against themselves,  
and they were not aware.

And when a sign came to them, they said,  
'We will not believe until we are given the  
like of what God's Messengers were given.'  
God knows very well where to place His Message;  
and humiliation in God's sight shall befall  
the sinners, and a terrible chastisement,  
for what they devised.

- 125 Whomsoever God desires to guide,  
He expands his breast to Islam;  
whomsoever He desires to lead astray,  
He makes his breast narrow, tight,  
as if he were climbing to heaven.  
So God lays abomination  
upon those who believe not.  
This is the path of thy Lord; straight; We have  
distinguished the signs to a people who remember.  
Theirs is the abode of peace with their Lord,  
and He is their Protector for  
that they were doing.

On the day when He shall muster them all together:  
'Company of jinn, you have made much of mankind.'  
Then their friends among mankind will say, 'Our Lord,  
we have profited each of the other, and we  
have reached the term determined by Thee for us.'  
He will say: 'The Fire is your lodging, therein to dwell  
forever'—except as God will; surely thy Lord is  
All-wise, All-knowing.

So We make the evildoers friends of each other  
for what they have earned.

- 130 'Company of jinn and mankind, did not Messengers

come to you from among you, relating to you My signs and warning you of the encounter of this your day?' They shall say, 'We bear witness against ourselves.' They were deluded by the present life, and they bear witness against themselves that they were unbelievers.

That is because thy Lord would never destroy the cities unjustly, while their inhabitants were heedless. All have degrees according to what they have done; thy Lord is not heedless of the things they do.

Thy Lord is All-sufficient, Merciful. If He will, He can put you away, and leave after you, to succeed you, what He will, as He produced you from the seed of another people. The thing you are promised, that will surely come; you cannot frustrate it.

- 135 Say: 'O my people, act according to your station; I am acting. And assuredly you will know who shall possess the Abode Ultimate. Surely the evildoers will not prosper.' They appoint to God, of the tillage and cattle that He multiplied, a portion, saying, 'This is for God'—so they assert—'and this is for our associates.' So what is for their associates reaches not God; and what is for God reaches their associates.

Evil is their judgment!

Thus those associates of theirs have decked out fair to many idolaters to slay their children, to destroy them, and to confuse their religion for them. Had God willed, they would not have done so; so leave them to their forging.

They say, 'These are cattle and tillage sacrosanct; none shall eat them, but whom we will'—so they assert—'and cattle whose backs have been forbidden, and cattle over which they mention not the Name of God.'

All that they say, forging against God;  
He will assuredly recompense them for  
what they were forging.

140 And they say, 'What is within the bellies  
of these cattle is reserved for our males  
and forbidden to our spouses; but if it be  
dead, then they all shall be partners in it.'  
He will assuredly recompense them for  
their describing; surely He is

All-wise, All-knowing.

Losers are they who slay their children in  
folly, without knowledge, and have forbidden  
what God has provided them, forging against God;  
they have gone astray, and are not right-guided.

It is He who produces gardens  
trellised, and untrellised,  
palm-trees, and crops diverse  
in produce,  
olives, pomegranates,  
like each to each, and  
each unlike to each.

Eat of their fruits when they fructify, and  
pay the due thereof on the day of its harvest;  
and be not prodigal; God loves not the prodigal.  
And of the cattle, for burthen and for  
slaughter, eat of what God has provided you;  
and follow not the steps of Satan;  
he is a manifest foe to you.

Eight couples: two of sheep, of goats two.  
Say: 'Is it the two males He has forbidden  
or the two females?  
Or what the wombs of the two females contain?  
Tell me with knowledge, if you speak truly.'

145 Of camels two, of oxen two.  
Say: 'Is it the two males He has forbidden  
or the two females?  
Or what the wombs of the two females contain?

Or were you witnesses when God charged you with this? Then who does greater evil than he who forges against God a lie, in order that he may lead mankind astray without any knowledge? Surely God guides not the people of the evildoers.' Say: 'I do not find, in what is revealed to me, aught forbidden to him who eats thereof except it be carrion, or blood outpoured, or the flesh of swine—

that is an abomination—or an ungodly thing that has been hallowed to other than God; yet whoso is constrained, not desiring nor transgressing, surely thy Lord is All-forgiving, All-compassionate.'

And to those of Jewry We have forbidden every beast with claws; and of oxen and sheep We have forbidden them the fat of them, save what their backs carry, or their entrails, or what is mingled with bone; that We recompensed them for their insolence; surely We speak truly.

So, if they cry thee lies, say: 'Your Lord is of mercy all-embracing, and His might will never be turned back from the people of the sinners.'

The idolaters will say, 'Had God willed, we would not have been idolaters, neither our fathers, nor would we have forbidden aught.' Even so the people before them cried lies until they tasted Our might. Say: 'Have you any knowledge, for you to bring forth for us? You follow only surmise, merely conjecturing.' Say: 'To God belongs the argument conclusive; for had He willed, He would have guided you all.' Say: 'Produce your witnesses, those who testify God has forbidden this.' Then if they testify, bear not witness with them; and do not thou follow the caprices of those who cried lies

to Our signs, and who believe not in the world to come, and ascribe equals to their Lord.

Say: 'Come, I will recite what your Lord has forbidden you: that you associate not anything with Him, and to be good to your parents, and not to slay your children because of poverty; We will provide you and them; and that you approach not any indecency outward or inward, and that you slay not the soul God has forbidden, except by right. That then He has charged you with; haply you will understand.

And that you approach not the property of the orphan, save in the fairer manner, until he is of age. And fill up the measure and the balance with justice. We charge not any soul save to its capacity. And when you speak, be just, even if it should be to a near kinsman. And fulfil God's covenant. That then He has charged you with; haply you will remember.

And that this is My path, straight; so do you follow it, and follow not divers paths lest they scatter you from His path. That then He has charged you with; haply you will be godfearing.'

- 155 Then We gave Moses the Book, complete for him who does good, and distinguishing every thing, and as a guidance and a mercy; haply they would believe in the encounter with their Lord.

This is a Book We have sent down, blessed; so follow it, and be godfearing; haply so you will find mercy; lest you should say, 'The Book was sent down only upon two parties before us, and we

have indeed been heedless of their study';  
 or lest you say, 'If the Book had been sent  
 down upon us, we had surely been more rightly  
 guided than they.' Yet indeed a clear sign  
 has come to you from your Lord, and a guidance  
 and a mercy; and who does greater evil than  
 he who cries lies to God's signs, and turns  
 away from them? We shall surely recompense  
 those who turn away from Our signs with an evil  
 chastisement for their turning away. What,  
 do they look for the angels to come to them,  
 nothing less, or that thy Lord should come,  
 or that one of thy Lord's signs should come?  
 On the day that one of thy Lord's signs comes  
 it shall not profit a soul to believe that  
 never believed before, or earned some good  
 in his belief.

Say: 'Watch and wait; We too are waiting.'

- 160 Those who have made divisions in their religion  
 and become sects, thou art not of them in  
 anything; their affair is unto God, then  
 He will tell them what they have been doing.  
 Whoso brings a good deed shall have ten the like  
 of it; and whoso brings an evil deed shall  
 only be recompensed the like of it; they  
 shall not be wronged.

Say: 'As for me, my Lord has guided me  
 to a straight path, a right religion,  
 the creed of Abraham, a man of pure faith;  
 he was no idolater.'

Say: 'My prayer, my ritual sacrifice,  
 my living, my dying—all belongs to God,  
 the Lord of all Being.

No associate has He. Even so I have been  
 commanded, and I am the first of those  
 that surrender.'



Say: 'Shall I seek after a Lord other than God, who is the Lord of all things?'

Every soul earns only to its own account;  
no soul laden bears the load of another.  
Then to your Lord shall you return, and  
He will tell you of that whereon you  
were at variance.

165 It is He who has appointed you viceroys  
in the earth, and has raised some of you  
in rank above others, that He may try you  
in what He has given you. Surely thy Lord  
is swift in retribution; and surely  
He is All-forgiving, All-compassionate.

## VII

### THE BATTLEMENTS

In the Name of God, the Merciful, the Compassionate

*Alif Lam Mim Sad*

A Book sent down to thee—  
so let there be no impediment in thy breast  
because of it—  
to warn thereby, and as a reminder to believers:  
Follow what has been sent down to you from your  
Lord, and follow no friends other than He; little  
do you remember.

How many a city We have destroyed! Our might came  
upon it at night, or while they took their ease  
in the noontide,  
and they but cried, when Our might came upon them,  
'We were evildoers.'

- 5 So We shall question those unto whom a Message was sent,  
and We shall question the Envoys,  
and We shall relate to them with knowledge; assuredly  
We were not absent.

The weighing that day is true; he whose scales are heavy—  
they are the prosperers,  
and he whose scales are light—they have lost their souls  
for wronging Our signs.

We have established you in the earth  
and there appointed for you livelihood;  
little thanks you show.

- 10 We created you, then We shaped you,  
then We said to the angels: 'Bow yourselves  
to Adam'; so they bowed themselves,  
save Iblis—he was not of those  
that bowed themselves.  
Said He, 'What prevented thee to

bow thyself, when I commanded thee?"

Said he, 'I am better than he; Thou createdst me of fire, and him Thou createdst of clay.'

Said He, 'Get thee down out of it; it is not for thee to wax proud here, so go thou forth; surely thou art among the humbled.'

Said he, 'Respite me till the day they shall be raised.'

Said He, 'Thou art among the ones that are respited.'

15 Said he, 'Now, for Thy perverting me, I shall surely sit in ambush for them on Thy straight path; then I shall come on them from before them and from behind them, from their right hands and their left hands; Thou wilt not find most of them thankful.'

Said He, 'Go thou forth from it, despised and banished. Those of them that follow thee—I shall assuredly fill Gehenna with all of you.'

'O Adam, inherit, thou and thy wife, the Garden, and eat of where you will, but come not nigh this tree, lest you be of the evildoers.'

Then Satan whispered to them, to reveal to them that which was hidden from them of their shameful parts. He said, 'Your Lord has only prohibited you from this tree lest you become angels, or lest you become immortals.'

20 And he swore to them, 'Truly, I am for you a sincere adviser.'

So he led them on by delusion; and when they tasted the tree, their shameful parts revealed to them, so they took to stitching

upon themselves leaves of the Garden.  
 And their Lord called to them, 'Did not I  
 prohibit you from this tree, and say  
 to you, "Verily Satan is for you  
 a manifest foe"?'

They said, 'Lord, we have wronged ourselves,  
 and if Thou dost not forgive us, and  
 have mercy upon us, we shall surely be  
 among the lost.'

Said He, 'Get you down, each of you  
 an enemy to each. In the earth a sojourn  
 shall be yours, and enjoyment  
 for a time.'

Said He, 'Therein you shall live, and  
 therein you shall die, and from there you  
 shall be brought forth.'

25

Children of Adam! We have sent down on you  
 a garment to cover your shameful parts,  
 and feathers; and the garment of godfearing—  
 that is better; that is one of God's signs;  
 haply they will remember.

Children of Adam! Let not Satan tempt you  
 as he brought your parents out of the Garden,  
 stripping them of their garments to show them  
 their shameful parts. Surely he sees you,  
 he and his tribe, from where you see them not.  
 We have made the Satans the friends of those  
 who do not believe.

And whenever they commit an indecency  
 they say, 'We found our fathers practising it,  
 and God has commanded us to do it.'

Say: 'God does not command indecency;  
 what, do you say concerning God such things  
 as you know not?'

Say: 'My Lord has commanded justice.  
 Set your faces in every place of worship  
 and call on Him, making your religion  
 sincerely His. As He originated you

so you will return; a part He guided,  
and a part justly disposed to error—they  
have taken Satans for friends instead of God,  
and think them guided.'

Children of Adam! Take your adornment  
at every place of worship; and eat  
and drink, but be you not prodigal; He  
loves not the prodigal.

30 Say: 'Who has forbidden the ornament of God  
which He brought forth for His servants, and  
the good things of His providing?' Say:  
'These, on the Day of Resurrection, shall be  
exclusively for those who believed in this  
present life. So We distinguish the signs for  
a people who know.'

Say: 'My Lord has only forbidden indecencies,  
the inward and the outward, and sin,  
and unjust insolence, and that you associate  
with God that for which He sent down never  
authority, and that you say concerning God  
such as you know not.'

To every nation a term; when their term comes  
they shall not put it back by a single hour  
nor put it forward.

Children of Adam! If there should come to you  
Messengers from among you, relating to you  
My signs, then whosoever is godfearing  
and makes amends—

no fear shall be on them, neither shall they sorrow.  
And those that cry lies to Our signs, and  
wax proud against them—  
those shall be the inhabitants of the Fire,  
therein dwelling forever.

35 And who does greater evil than he who forges  
against God a lie, or cries lies to His  
signs? Those—their portion of the Book  
shall reach them; till, when Our messengers  
come to them, to take them away, they say,  
'Where is that you were calling on, beside God?'

They will say, 'They have gone astray from us,'  
and they will bear witness against themselves  
that they were unbelievers.

He will say, 'Enter among nations that  
passed away before you, jinn and mankind,  
into the Fire.'

Whenever any nation enters, it curses  
its sister-nation;

till, when they have all successively  
come there, the last of them shall say  
to the first of them,

'O our Lord, these led us astray;  
so give them a double chastisement  
of the Fire.'

He will say, 'Unto each a double,  
but you know not.'

The first of them shall say to the last  
of them, 'You have

no superiority over us, then;  
so taste the chastisement for what you  
have been earning.'

Those that cry lies to Our signs and wax  
proud against them—

the gates of heaven shall not be opened  
to them, nor shall they enter Paradise  
until the camel passes through the eye  
of the needle. Even so We recompense  
the sinners;

Gehenna shall be their cradle, above them  
coverings. Even so We recompense  
the evildoers.

40 And those who believe, and do deeds  
of righteousness—We charge not any  
soul, save according to its capacity;  
those are the inhabitants of Paradise,  
therein dwelling forever;

We shall strip away all rancour that is  
in their breasts;

and underneath them rivers flowing;  
and they will say,  
'Praise belongs to God, who guided  
us unto this; had God not guided  
us, we had surely never been guided.  
Indeed, our Lord's Messengers came  
with the truth.'

And it will be proclaimed: 'This  
is your Paradise; you have been  
given it as your inheritance  
for what you did.'

The inhabitants of Paradise will call  
to the inhabitants of the Fire:  
'We have found that which our Lord  
promised us true; have you found  
what your Lord promised you true?'

'Yes,' they will say.

And then a herald shall proclaim  
between them: 'God's curse is on  
the evildoers

who bar from God's way, desiring  
to make it crooked, disbelieving in  
the world to come.'

And between them is a veil, and  
on the Ramparts are men knowing  
each by their mark,  
who shall call to the inhabitants  
of Paradise: 'Peace be upon you!  
They have not entered it, for all  
their eagerness.'

45

And when their eyes are turned  
towards the inhabitants of the Fire  
they shall say, 'Our Lord, do not  
Thou assign us with the people  
of the evildoers.'

And the dwellers on the Battlements  
shall call to certain men they know  
by their sign: 'Your amassing  
has not availed you, neither your

waxing proud.

Are these the ones that you swore  
God would never reach with mercy?  
'Enter Paradise; no fear upon you,  
nor shall you sorrow.'

The inhabitants of the Fire shall  
call to the inhabitants of Paradise:  
'Pour on us water, or of that God  
has provided you!'

They will say: 'God has forbidden them  
to the unbelievers

who have taken their religion as  
a diversion and a sport, and whom  
the present life has deluded.'—

Therefore today We forget them  
as they forgot the encounter  
of this their day, and that they  
denied Our signs.

50 And We have brought to them a Book  
that We have well distinguished,  
resting on knowledge, a guidance  
and a mercy unto a people  
that believe.

Do they look for aught else but its  
interpretation?

The day its interpretation comes,  
those who before forgot it shall say,  
'Indeed, our Lord's Messengers came  
with the truth.

Have we then any intercessors to  
intercede for us, or shall we be  
returned, to do other than that  
we have done?'

They have indeed lost their souls, and  
that which they were forging has gone  
astray from them.

Surely your Lord is God, who created the heavens  
and the earth in six days—



then sat Himself upon the Throne,  
 covering the day with the night  
 it pursues urgently—  
 and the sun, and the moon, and the stars  
 subservient, by His command.  
 Verily, His are the creation and the command.  
 Blessed be God,  
 the Lord of all Being.  
 Call on your Lord, humbly and secretly; He  
 loves not transgressors.  
 Do not corruption in the land, after  
 it has been set right;  
 and call on Him fearfully, eagerly—  
 surely the mercy of God is nigh  
 to the good-doers.

55 It is He who looses the winds, bearing good tidings  
 before His mercy,  
 till, when they are charged with heavy clouds, We drive it  
 to a dead land  
 and therewith send down water, and bring forth therewith  
 all the fruits.  
 Even so We shall bring forth the dead; haply  
 you will remember.  
 And the good land—its vegetation comes forth by the  
 leave of its Lord,  
 and the corrupt—it comes forth but scantily.  
 Even so We turn about the signs for a people  
 that are thankful.

And We sent Noah to his people;  
 and he said, 'O my people, serve God!  
 You have no god other than He;  
 truly, I fear for you the chastisement  
 of a dreadful day.'  
 Said the Council of his people, 'We see thee  
 in manifest error.'  
 Said he, 'My people, there is no error

in me; but I am a Messenger from  
 the Lord of all Being.  
 60 I deliver to you the Messages  
 of my Lord, and I advise you  
 sincerely; for I know from God  
 that you know not.  
 What, do you wonder that a reminder  
 from your Lord should come to you  
 by the lips of a man from among you?  
 That he may warn you, and you be godfearing,  
 haply to find mercy.'  
 But they cried him lies; so We delivered him,  
 and those with him, in the Ark,  
 and We drowned those who cried lies  
 to Our signs; assuredly they were  
 a blind people.

And to Ad their brother Hood;  
 he said, 'O my people, serve God!  
 You have no god other than He;  
 will you not be godfearing?'  
 Said the Council of the unbelievers  
 of his people, 'We see thee  
 in folly, and we think that thou art  
 one of the liars.'  
 65 Said he, 'My people, there is no folly  
 in me; but I am a Messenger from  
 the Lord of all Being.  
 I deliver to you the Messages  
 of my Lord; I am your adviser  
 sincere, faithful.  
 What, do you wonder that a reminder  
 from your Lord should come to you  
 by the lips of a man from among you?  
 That he may warn you; and remember  
 when He appointed you as successors  
 after the people of Noah, and increased you  
 in stature broadly; remember God's bounties;  
 haply you will prosper.'

They said, 'Why, hast thou come to us  
that we may serve God alone,  
and forsake that our fathers served?  
Then bring us that thou promisest us, if  
thou speakest truly.'

Said he, 'Anger and wrath from your Lord  
have fallen upon you. What, do you dispute  
with me regarding names you have named,  
you and your fathers, touching which God  
has sent down never authority?

Then watch and wait; I shall be with you  
watching and waiting.'

70 So We delivered him, and those with him,  
by a mercy from Us;  
and We cut off the last remnant of  
those who cried lies to Our signs and  
were not believers.

And to Thamood their brother Salih;  
he said, 'O my people, serve God!  
You have no god other than He;  
there has now come to you a clear sign  
from your Lord—this is the She-camel  
of God, to be a sign for you. Leave her  
that she may eat in God's earth, and do not  
touch her with evil, lest you be seized by  
a painful chastisement.

And remember when He appointed you  
successors after Ad, and lodged you  
in the land, taking to yourselves castles  
of its plains, and hewing its mountains  
into houses. Remember God's bounties,  
and do not mischief in the earth,  
working corruption.'

Said the Council of those of his people  
who waxed proud to those that were abased,  
to those of them who believed, 'Do you know  
that Salih is an Envoy from his Lord?'

They said, 'In the Message he has been sent with

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we are believers.'

Said the ones who waxed proud, 'As for  
us, we are unbelievers in the thing in  
which you believe.'

75 So they hamstrung the She-camel  
and turned in disdain from the commandment  
of their Lord, saying, 'O Salih,  
bring us that thou promisest us, if  
thou art an Envoy.'

So the earthquake seized them, and  
morning found them in their habitation  
fallen prostrate.

So he turned his back on them, and said,  
'O my people, I have delivered to you  
the Message of my Lord, and advised you  
sincerely; but you do not love  
sincere advisers.'

And Lot, when he said to his people,  
'What, do you commit such indecency  
as never any being in all the world  
committed before you?

See, you approach men lustfully  
instead of women; no, you are a people  
that do exceed.'

80 And the only answer of his people  
was that they said, 'Expel them  
from your city; surely they are folk that  
keep themselves clean!'

So We delivered him and his family,  
except his wife; she was one of  
those that tarried.

And We rained down upon them a rain;  
so behold thou, how was the end  
of the sinners!

And to Midian their brother Shuaib;  
he said, 'O my people, serve God!  
You have no god other than He;

there has now come to you a clear sign  
from your Lord. So fill up the measure  
and the balance, and diminish not  
the goods of the people; and do not  
corruption in the land, after it  
has been set right; that is better for you,  
if you are believers.

And do not sit in every path, threatening  
and barring from God's way those who believe  
in Him, desiring to make it crooked.

And remember when you were few, and He  
multiplied you; and behold, how was the end of  
the workers of corruption.

85 And if there is a party of you who believe  
in the Message I have been sent with,  
and a party who believe not, be patient  
till God shall judge between us; He is  
the best of judges.'

Said the Council of those of his people  
who waxed proud, 'We will surely expel thee,  
O Shuaib, and those who believe with thee,  
from our city, unless you return  
into our creed.' He said, 'What, even  
though we detest it?

We should have forged against God a lie  
if we returned into your creed, after  
God delivered us from it. It is not for us  
to return into it, unless God our Lord  
so will. Our Lord embraces all things  
in His knowledge. In God we have put  
our trust. Our Lord, give true deliverance  
between us and our people; Thou art  
the best of deliverers.'

Said the Council of those of his people  
who disbelieved, 'Now, if you follow  
Shuaib, assuredly in that case  
you will be losers.'

So the earthquake seized them, and  
morning found them in their habitation

90

fallen prostrate,  
 those who cried lies to Shuaib, as if never  
 they dwelt there; those who cried lies to Shuaib,  
 they were the losers.

So he turned his back on them, and said,  
 'O my people, I have delivered to you  
 the Messages of my Lord, and advised you  
 sincerely; how should I grieve for a people  
 of unbelievers?'

We have sent no Prophet to any city  
 but that We seized its people with misery  
 and hardship, that haply they might be humble;  
 then We gave them in the place of evil  
 good, till they multiplied, and said, 'Hardship  
 and happiness visited our fathers.'

So We seized them suddenly, unawares.

Yet had the peoples of the cities believed  
 and been godfearing, We would have opened  
 upon them blessings from heaven and earth;  
 but they cried lies, and so We seized them  
 for what they earned.

Do the people of the cities feel secure  
 Our might shall not come upon them at night  
 while they are sleeping?

95

Do the people of the cities feel secure  
 Our might shall not come upon them in daylight  
 while they are playing?

Do they feel secure against God's devising?  
 None feels secure against God's devising but  
 the people of the lost.

Is it not a guidance to those who inherit  
 the earth after those who inhabited it  
 that, did We will, We would smite them  
 because of their sins, sealing their hearts  
 so they do not hear?

Those cities We relate to thee tidings of;  
 their Messengers came to them with the clear signs,  
 but they were not the ones to believe in that

they had cried lies before; so God seals the hearts  
of the unbelievers.

100 We found no covenant in the most part  
of them; indeed, We found the most part  
of them ungodly.

Then We sent, after them, Moses  
with Our signs to Pharaoh and his Council,  
but they did them wrong;  
so behold thou, how was the end of  
the workers of corruption!  
Moses said, 'Pharaoh, I am a Messenger from  
the Lord of all Being,  
worthy to say nothing regarding God  
except the truth. I have brought a clear sign  
to you from your Lord; so send forth with me  
the Children of Israel.'

Said he, 'If thou hast brought a sign, produce it,  
if thou speakest truly.'

So he cast his staff; and behold, it was  
a serpent manifest.

105 And he drew forth his hand, and lo, it was white  
to the beholders.

Said the Council of the people of Pharaoh,  
'Surely this man is a cunning sorcerer  
who desires to expel you from your land;  
what do you command?'

They said, 'Put him and his brother off a while,  
and send among the cities musterers,  
to bring thee every cunning sorcerer.'

110 And the sorcerers came to Pharaoh, saying,  
'We shall surely have a wage, if we  
should be the victors?'

He said, 'Yes, indeed; and you shall be among  
the near-stationed.'

They said, 'Moses, wilt thou cast, or shall  
we be the casters?'

He said, 'You cast.' And when they cast  
they put a spell upon the people's eyes,  
and called forth fear of them, and produced

a mighty sorcery.

And We revealed to Moses: 'Cast thy staff.'

And lo, it forthwith swallowed up their  
lying invention.

115 So the truth came to pass, and false was proved  
what they were doing.

So they were vanquished there, and they  
turned about, humbled.

And the sorcerers were cast down,  
bowing themselves.

They said, 'We believe in  
the Lord of all Being,  
the Lord of Moses and Aaron.'

120 Said Pharaoh, 'You have believed in Him  
before I gave you leave. Surely this is  
a device you have devised in the city  
that you may expel its people from it.

Now you shall know!

I shall assuredly cut off alternately  
your hands and feet, then I shall crucify  
you all together.'

They said, 'Surely unto our Lord  
we are turning.

Thou takest vengeance upon us only  
because we have believed in the signs  
of our Lord when they came to us.

Our Lord, pour out upon us  
patience, and gather us unto Thee  
surrendering.'

Then said the Council of the people of Pharaoh,  
'Wilt thou leave Moses and his people  
to work corruption in the land, and leave  
thee and thy gods?'

Said he, 'We shall slaughter their sons  
and spare their women; surely we are  
triumphant over them!'

125 Said Moses to his people, 'Pray for succour  
to God, and be patient; surely the earth  
is God's and He bequeaths it to whom He will



among His servants. The issue ultimate  
is to the godfearing.'

They said, 'We have been hurt before thou  
camest to us, and after thou camest to us.'

He said, 'Perchance your Lord will destroy  
your enemy, and will make you successors  
in the land, so that He may behold  
how you shall do.'

Then seized We Pharaoh's people with years  
of dearth, and scarcity of fruits, that haply  
they might remember.

So, when good came to them, they said,  
'This belongs to us';

but if any evil smote them, they would augur  
ill by Moses and those with him. Why, surely  
their ill augury was with God; but the most  
of them knew not.

And they said, 'Whatsoever sign thou  
bringest to us, to cast a spell upon us,  
we will not believe thee.'

180

So We let loose upon them the flood  
and the locusts, the lice and the frogs,  
the blood, distinct signs; but they waxed proud  
and were a sinful people.

And when the wrath fell upon them, they said,  
'Moses, pray to thy Lord for us  
by the covenant He has made with thee.  
If thou removest from us the wrath, surely  
we will believe thee, and send forth with thee  
the Children of Israel.'

But when We removed from them the wrath  
unto a term that they should come to, lo,  
they broke their troth.

So We took vengeance on them, and drowned them  
in the sea, for that they cried lies to Our signs  
and heeded them not.

And We bequeathed upon the people  
that were abased all the east and the west  
of the land We had blessed; and perfectly

was fulfilled the most fair word of thy Lord  
upon the Children of Israel, for that they  
endured patiently; and We destroyed utterly  
the works of Pharaoh and his people, and what  
they had been building.

And We brought the Children of Israel  
over the sea, and they came upon a people  
cleaving to idols they had. They said,  
'Moses, make for us a god, as they have gods.'  
Said he, 'You are surely a people  
who are ignorant.

135 Surely this they are engaged upon  
shall be shattered, and void is what  
they have been doing.'

He said, 'What, shall I seek a god for you  
other than God, who has preferred you  
above all beings?'

And when We delivered you from the folk of Pharaoh  
who were visiting you with evil chastisement,  
slaying your sons, and sparing your women—  
and in that was a grievous trial  
from your Lord.

And We appointed with Moses thirty nights  
and We completed them with ten, so the  
appointed time of his Lord was forty nights;  
and Moses said to his brother Aaron,  
'Be my successor among my people, and put things  
right, and do not follow the way of  
the workers of corruption.'

And when Moses came to Our appointed time  
and his Lord spoke with him, he said,  
'Oh my Lord, show me, that I may behold Thee!'  
Said He, 'Thou shalt not see Me; but behold  
the mountain—if it stays fast in its place,  
then thou shalt see Me.'

And when his Lord revealed Him to the mountain  
He made it crumble to dust; and Moses  
fell down swooning.

140 So when he awoke, he said, 'Glory be

to Thee! I repent to Thee; I am the first  
of the believers.'

Said He, 'Moses, I have chosen thee  
above all men for My Messages and  
My Utterance; take what I have given thee,  
and be of the thankful.'

And We wrote for him on the Tablets of everything  
an admonition, and a distinguishing  
of everything: 'So take it forcefully,  
and command thy people to take the fairest  
of it. I shall show you the habitation  
of the ungodly.

I shall turn from My signs those who  
wax proud in the earth unjustly; though they  
see every sign, they will not believe in it,  
and though they see the way of rectitude  
they will not take it for a way, and though  
they see the way of error, they will take  
it for a way.

That, because they have cried lies to Our signs  
and heeded them not.'

145

Those who cry lies to Our signs, and the encounter  
in the world to come—their works have failed;  
shall they be recompensed, except according to  
the things they have done?

And the people of Moses took to them, after him,  
of their ornaments a Calf—a mere body  
that lowed. Did they not see it spoke not  
to them, neither guided them upon any way?  
Yet they took it to them, and were evildoers.  
And when they smote their hands, and saw that  
they had gone astray, they said, 'If our Lord  
has not mercy on us, and forgives us not, surely  
we shall be of the lost.'

And when Moses returned to his people, angry  
and sorrowful, he said, 'Evilly have you done  
in my place, after me; what, have you outstripped  
your Lord's commandment?' And he cast down  
the Tablets, and laid hold of his brother's head,

dragging him to him. He said, 'Son of my mother, surely the people have abased me, and wellnigh slain me. Make not my enemies to gloat over me, and put me not among the people of the evildoers.'

150 He said, 'O my Lord, forgive me and my brother and enter us into Thy mercy; Thou art the most merciful of the merciful.'

'Surely those who took to themselves the Calf—anger shall overtake them from their Lord, and abasement in this present life; so We recompense those who are forgers.

And those who do evil deeds, then repent thereafter and believe, surely thereafter thy Lord is All-forgiving, All-compassionate.' And when Moses' anger abated in him, he took the Tablets; and in the inscription of them was guidance, and mercy unto all those who hold their Lord in awe.

And Moses chose of his people seventy men for Our appointed time; and when the earthquake seized them, he said, 'My Lord, hadst Thou willed Thou wouldst have destroyed them before, and me. Wilt Thou destroy us for what the foolish ones of us have done? It is only Thy trial, whereby Thou leadest astray whom Thou wilt, and guidest whom Thou wilt. Thou art our Protector; so forgive us, and have mercy on us, for Thou art the best of forgivers.

155 And prescribe for us in this world good, and in the world to come; we have repented unto Thee.' Said He, 'My chastisement—I smite with it whom I will; and My mercy embraces all things, and I shall prescribe it for those who are godfearing and pay the alms, and those who indeed believe in Our signs, those who follow the Messenger, the Prophet of the common folk, whom they find written down with them in the Torah and the Gospel, bidding them to honour, and forbidding them

dishonour, making lawful for them the good things  
and making unlawful for them the corrupt things,  
and relieving them of their loads, and the fetters  
that were upon them. Those who believe in him  
and succour him and help him, and follow  
the light that has been sent down with him—  
they are the prosperers.'

Say: 'O mankind, I am the Messenger of God  
to you all,  
of Him to whom belongs the kingdom of the heavens  
and of the earth.

There is no god but He.

He gives life, and makes to die.  
Believe then in God, and in His Messenger,  
the Prophet of the common folk, who believes  
in God and His words, and follow him; haply  
so you will be guided.'

Of the people of Moses there is a nation who  
guide by the truth, and by it act with justice.

160 And We cut them up into twelve tribes, nations.  
And We revealed to Moses, when his people asked him  
for water: 'Strike with thy staff the rock';  
and there gushed forth from it twelve fountains;  
all the people knew now their drinking-place.  
And We outspread the cloud to overshadow them,  
and We sent down manna and quails upon them:  
'Eat of the good things wherewith We have supplied you.'  
And they worked no wrong upon Us, but  
themselves they wronged.  
And when it was said to them, 'Dwell in this township  
and eat of it wherever you will; and say,  
Unburdening; and enter in at the gate, prostrating;  
We will forgive you your transgressions, and  
increase the good-doers.'  
Then the evildoers of them substituted a saying  
other than that which had been said to them;

so We sent down upon them wrath out of heaven  
for their evildoing.

And question them concerning the township which  
was bordering the sea, when they transgressed  
the Sabbath, when their fish came to them  
on the day of their Sabbath, swimming shorewards,  
but on the day they kept not Sabbath, they came not  
unto them. Even so We were trying them  
for their ungodliness.

And when a certain nation of them said, 'Why  
do you admonish a people God is about to destroy  
or to chastise with a terrible chastisement?'

They said, 'As an excuse to your Lord; and haply  
they will be godfearing.'

165 So, when they forgot that they were reminded of,  
We delivered those who were forbidding wickedness,  
and We seized the evildoers with evil chastisement  
for their ungodliness.

And when they turned in disdain from that forbidding  
We said to them, 'Be you apes, miserably slinking!'

And when thy Lord proclaimed He would send forth  
against them, unto the Day of Resurrection,  
those who should visit them with evil chastisement.

Surely thy Lord is swift in retribution; surely  
He is All-forgiving, All-compassionate.

And We cut them up into nations in the earth,  
some of them righteous, and some of them otherwise;  
and We tried them with good things and evil, that  
haply they should return.

And there succeeded after them a succession  
who inherited the Book, taking the chance goods  
of this lower world, and saying, 'It will be  
forgiven us'; and if chance goods the like of them  
come to them, they will take them. Has not the compact  
of the Book been taken touching them, that they  
should say concerning God nothing but the truth?  
And they have studied what is in it; and the Last  
Abode is better for those who are godfearing.

Do you not understand?

And those who hold fast to the Book, and perform  
the prayer—surely We leave not to waste the wage  
of those who set aright.

170

And when We shook the mountain above them  
as if it were a canopy, and they supposed  
it was about to fall on them: 'Take forcefully  
what We have given you, and remember what is in it;  
haply you will be godfearing.'

And when thy Lord took from the Children of Adam,  
from their loins, their seed, and made them testify  
touching themselves, 'Am I not your Lord?'  
They said, 'Yes, we testify'—lest you should say  
on the Day of Resurrection, 'As for us, we  
were heedless of this,'  
or lest you say, 'Our fathers were idolaters  
aforetime, and we were seed after them.  
What, wilt Thou then destroy us for the deeds  
of the vain-doers?'

So We distinguish the signs; and haply  
they will return.

And recite to them the tidings of him to whom  
We gave Our signs, but he cast them off,  
and Satan followed after him, and he became  
one of the perverts.

175

And had We willed, We would have raised him up  
thereby; but he inclined towards the earth  
and followed his lust. So the likeness of him  
is as the likeness of a dog; if thou attackest it  
it lolls its tongue out, or if thou leavest it  
it lolls its tongue out. That is that people's likeness  
who cried lies to Our signs. So relate the story;  
haply they will reflect.

An evil likeness is the likeness of  
the people who cried lies to Our signs, and  
themselves were wronging.

THE BATTLEMENTS

Whomsoever God guides,  
he is rightly guided;  
and whom He leads astray—  
they are the losers.  
We have created for Gehenna  
many jinn and men;  
they have hearts, but understand  
not with them;  
they have eyes, but perceive  
not with them;  
they have ears, but they hear  
not with them.  
They are like cattle; nay, rather  
they are further astray.  
Those—they are the heedless.

To God belong the Names Most Beautiful;  
so call Him by them,  
and leave those who blaspheme His Names—  
they shall assuredly be recompensed  
for the things they did.

180

Of those We created are a nation  
who guide by the truth, and by it  
act with justice.  
And those who cry lies to Our signs  
We will draw them on little by little  
whence they know not;  
and I respite them—assuredly  
My guile is sure.  
Have they not reflected? No madness  
is in their comrade;  
he is naught but a plain warner.  
Or have they not considered  
the dominion of the heaven and  
of the earth, and what things  
God has created, and that it may be  
their term is already nigh?



In what manner of discourse then  
will they after this believe?

185

Whomsoever God leads astray,  
no guide he has;  
He leaves them in their insolence  
blindly wandering.

They will question thee concerning  
the Hour, when it shall berth.  
Say: 'The knowledge of it is only  
with my Lord; none shall reveal it  
at its proper time, but He.  
Heavy is it in the heavens and the earth;  
it will not come on you but—suddenly!'  
They will question thee, as though  
thou art well-informed of it.  
Say: 'The knowledge of it is only  
with God, but most men know not.'  
Say: 'I have no power to profit  
for myself, or hurt, but as God will.  
Had I knowledge of the Unseen  
I would have acquired much good,  
and evil would not have touched me.  
I am only a warner, and a bearer of  
good tidings, to a people believing.'

It is He who created you out of one living soul,  
and made of him his spouse  
that he might rest in her.  
Then, when he covered her, she bore a light burden  
and passed by with it;  
but when it became heavy  
they cried to God their Lord, 'If Thou givest us  
a righteous son, we indeed  
shall be of the thankful.'

190

Thereafter, when He gave them a righteous son, they  
assigned Him associates  
in that He had given them;

but God is high exalted above that they associate.

What, do they associate  
that which creates nothing  
and themselves are created, and that have no power  
to help them, neither  
they help themselves?

If you call them to guidance they will not follow you;  
equal it is to you  
whether you call them,

or whether you are silent. Those on whom you call  
apart from God, are  
servants the likes of you;

call them and let them answer you, if you speak truly.

What, have they feet  
wherewith they walk,  
or have they hands wherewith they lay hold,  
or have they eyes  
wherewith they see,

or have they ears wherewith they give ear?

Say: 'Call you then  
to your associates;  
then try your guile on me, and give me no respite.

My Protector is God  
who sent down the Book,  
and He takes into His protection the righteous.

And those on whom you  
call, apart from God,  
have no power to help you, neither they help themselves.'

If you call them to the guidance  
they do not hear;  
and thou seest them looking at  
thee, unperceiving.

Take the abundance, and bid to  
what is honourable,  
and turn away from the ignorant.

If a provocation  
from Satan should provoke thee,  
seek refuge in God;

200

He is All-hearing, All-seeing.

The godfearing,  
when a visitation of Satan  
troubles them,  
remember, and then see clearly;  
and their brothers  
they lead on into error, then  
they stop not short.  
And when thou bringest them not  
a sign, they say,  
'Why hast thou not chosen one?'  
Say: 'I follow  
only what is revealed to me  
from my Lord; this  
is clear testimony from your Lord,  
guidance, and mercy  
for a people of believers.'  
And when the Koran  
is recited, give you ear to it  
and be silent;  
haply so you will find mercy.

205

Remember thy Lord  
in thy soul, humbly and fearfully,  
not loud of voice,  
at morn and eventide. Be not thou  
among the heedless.  
Surely those who are with thy Lord  
wax not too proud  
to serve Him; they chant His praise,  
and to Him they bow.

## VIII

### THE SPOILS

In the Name of God, the Merciful, the Compassionate

They will question thee concerning  
the spoils. Say: 'The spoils belong to  
God and the Messenger; so fear you God,  
and set things right between you, and  
obey you God and His Messenger,  
if you are believers.'

Those only are believers who, when God  
is mentioned, their hearts quake, and  
when His signs are recited to them, it  
increases them in faith, and in their Lord  
they put their trust,  
those who perform the prayer, and expend of  
what We have provided them,  
those in truth are the believers; they have  
degrees with their Lord, and forgiveness,  
and generous provision.

- 5 As thy Lord brought thee forth from thy house  
with the truth, and a part of the believers  
were averse to it,  
disputing with thee concerning the truth  
after it had become clear, as though  
they were being driven into death with  
their eyes wide open.

And when God promised you one of the two  
parties should be yours, and you were wishing  
that the one not accoutred should be yours;  
but God was desiring to verify the truth  
by His words, and to cut off the unbelievers  
to the last remnant,  
and that He might verify the truth and  
prove untrue the untrue, though the sinners

were averse to it.

When you were calling upon your Lord for succour, and He answered you, 'I shall reinforce you with a thousand angels riding behind you.'

- 10      God wrought this not, save as good tidings and that your hearts thereby might be at rest; help comes only from God; surely God is All-mighty, All-wise.  
 When He was causing slumber to overcome you as a security from Him, and sending down on you water from heaven, to purify you thereby, and to put away from you the defilement of Satan, and to strengthen your hearts, and to confirm your feet.  
 When thy Lord was revealing to the angels, 'I am with you; so confirm the believers. I shall cast into the unbelievers' hearts terror; so smite above the necks, and smite every finger of them!'  
 That, because they had made a breach with God and with His Messenger; and whosoever makes a breach with God and with His Messenger, surely God is terrible in retribution.  
 That for you; therefore taste it; and that the chastisement of the Fire is for the unbelievers.

- 15      O believers, when you encounter the unbelievers marching to battle, turn not your backs to them.  
 Whoso turns his back that day to them, unless withdrawing to fight again or removing to join another host, he is laden with the burden of God's

anger, and his refuge is Gehenna—  
an evil homecoming!

You did not slay them, but God slew them;  
and when thou threwest, it was not  
thyself that threw, but God threw, and  
that He might confer on the believers  
a fair benefit; surely God is  
All-hearing, All-knowing.

That for you; and that God weakens the  
unbelievers' guile.

If victory you are seeking, victory  
has already come upon you; and if  
you give over, it is better for you.  
But if you return, We shall return,  
and your host will avail you nothing  
though it be numerous; and that God is  
with the believers.

- 20 O believers, obey God and His Messenger,  
and do not turn away from Him, even  
as you are listening;  
and be not as those who say, 'We hear,'  
and they hear not.  
Surely the worst of beasts in God's sight  
are those that are deaf and dumb and  
do not understand.  
If God had known of any good in them  
He would have made them hear; and if  
He had made them hear, they would have turned  
away, swerving aside.  
O believers, respond to God and the Messenger  
when He calls you unto that which will  
give you life; and know that God stands  
between a man and his heart, and that to Him  
you shall be mustered.
- 25 And fear a trial which shall surely not  
smite in particular the evildoers

among you; and know that God is terrible  
in retribution.

And remember when you were few and  
abased in the land, and were fearful  
that the people would snatch you away;  
but He gave you refuge, and confirmed you  
with His help, and provided you  
with the good things, that haply  
you might be thankful.

O believers, betray not God and the  
Messenger, and betray not your trusts  
and that wittingly;  
and know that your wealth and your children  
are a trial, and that with God is  
a mighty wage.

O believers, if you fear God, He will assign  
you a salvation, and acquit you of your  
evil deeds, and forgive you; and God is  
of bounty abounding.

30 And when the unbelievers were devising  
against thee, to confine thee, or slay thee,  
or to expel thee, and were devising,  
and God was devising; and God is  
the best of devisers.

And when Our signs were being recited to  
them, they said, 'We have already heard;  
if we wished, we could say the like of  
this; this is naught but the fairy-tales  
of the ancients.'

And when they said, 'O God, if this be  
indeed the truth from Thee, then rain down  
upon us stones out of heaven, or bring us  
a painful chastisement.'

But God would never chastise them, with thee  
among them; God would never chastise them as  
they begged forgiveness.

But what have they now, that God should  
not chastise them, when they are barring from

the Holy Mosque, not being its protectors?  
 Its only protectors are the godfearing; but  
 most of them know not.

And their prayer at the House is nothing  
 but a whistling and a clapping of hands—  
 therefore taste you now the chastisement  
 for your unbelief!

- 35 The unbelievers expend their wealth  
 to bar from God's way, and still they will  
 expend it, till it is an anguish for them,  
 then be overthrown,  
 and the unbelievers will be mustered  
 into Gehenna,  
 that God may distinguish the corrupt  
 from the good, and place the corrupt  
 one upon another, and so heap them up  
 all together, and put them in Gehenna;  
 those are the losers.

Say to the unbelievers, if they give over  
 He will forgive them what is past; but  
 if they return, the wont of the ancients  
 is already gone!

- 40 Fight them, till there is no persecution  
 and the religion is God's entirely;  
 then if they give over, surely God sees  
 the things they do;  
 but if they turn away, know that God is  
 your Protector—an excellent Protector,  
 an excellent Helper!

Know that, whatever booty you take, the  
 fifth of it is God's, and the Messenger's,  
 and the near kinsman's, and the orphans',  
 and for the needy, and the traveller,  
 if you believe in God and that We  
 sent down upon Our servant on the day  
 of salvation, the day the two hosts  
 encountered; and God is powerful



over everything;  
 when you were on the nearer bank, and they  
 were on the farther bank, and the cavalcade  
 was below you; and had you made tryst  
 together, you would have surely failed  
 the tryst; but that God might determine a  
 matter that was done,  
 that whosoever perished might perish  
 by a clear sign, and by a clear sign  
 he might live who lived; and surely God is  
 All-hearing, All-knowing.

45 When God showed thee them in thy dream  
 as few; and had He shown them as many  
 you would have lost heart, and quarrelled  
 about the matter; but God saved; He knows  
 the thoughts in the breasts.

When God showed you them in your eyes as  
 few, when you encountered, and made you  
 few in their eyes, that God might determine  
 a matter that was done; and unto God all  
 matters are returned.

O believers, whensoever you  
 encounter a host, then stand firm, and  
 remember God frequently; haply  
 so you will prosper.

And obey God, and His Messenger,  
 and do not quarrel together, and  
 so lose heart, and your power depart;  
 and be patient; surely God is  
 with the patient.

Be not as those who went forth from  
 their habitations swaggering boastfully  
 to show off to men, and barring  
 from God's way; and God encompasses  
 the things they do.

50 And when Satan decked out their deeds  
 fair to them, and said, 'Today no man  
 shall overcome you, for I shall be

your neighbour.' But when the two hosts  
 sighted each other, he withdrew upon  
 his heels, saying, 'I am quit of you;  
 for I see what you do not see.  
 I fear God; and God is terrible  
 in retribution.'

When the hypocrites, and those in whose  
 hearts was sickness, said, 'Their religion  
 has deluded them'; but whosoever  
 puts his trust in God, surely God is

All-mighty, All-wise.

If thou couldst only see when the angels  
 take the unbelievers, beating their faces  
 and their backs: 'Taste the chastisement  
 of the burning—

that, for what your hands have forwarded,  
 and for that God is never unjust  
 unto His servants.'

Like Pharaoh's folk, and the people before him,  
 who disbelieved in God's signs; God seized them  
 because of their sins; God is strong, terrible  
 in retribution.

55 That is because God would never change His favour  
 that He conferred on a people until they changed  
 what was within themselves; and that God is

All-hearing, All-knowing.

Like Pharaoh's folk, and the people before him,  
 who cried lies to the signs of their Lord,  
 so We destroyed them because of their sins,  
 and We drowned the folk of Pharaoh; and  
 all were evildoers.

Surely the worst of beasts in God's sight  
 are the unbelievers, who will not believe,  
 those of them with whom thou hast made compact  
 then they break their compact every time,  
 not being godfearing.

So, if thou comest upon them anywhere

in the war, deal with them in such wise  
as to scatter the ones behind them; haply  
they will remember.

- 60 And if thou fearest treachery any way  
at the hands of a people, dissolve it  
with them equally; surely God loves  
not the treacherous.

And thou art not to suppose that they who  
disbelieve have outstripped Me; they cannot  
frustrate My will.

Make ready for them whatever force and  
strings of horses you can, to terrify thereby  
the enemy of God and your enemy, and others  
besides them that you know not; God knows them.

And whatsoever you expend in the way  
of God shall be repaid you in full;  
you will not be wronged.

And if they incline to peace, do thou incline  
to it; and put thy trust in God; He is  
the All-hearing, the All-knowing.

And if they desire to trick thee, God is  
sufficient for thee; He has confirmed thee  
with His help, and with the believers, and  
brought their hearts together. Hadst thou  
expended all that is in the earth, thou couldst  
not have brought their hearts together; but  
God brought their hearts together; surely He is  
All-mighty, All-wise.

- 65 O Prophet, God suffices thee, and the believers  
who follow thee.

O Prophet, urge on the believers to fight.  
If there be twenty of you, patient men,  
they will overcome two hundred; if there be  
a hundred of you, they will overcome  
a thousand unbelievers, for they are a people  
who understand not.

Now God has lightened it for you, knowing  
that there is weakness in you. If there be  
a hundred of you, patient men, they will

overcome two hundred; if there be of you a thousand, they will overcome two thousand by the leave of God; God is with the patient.

It is not for any Prophet to have prisoners until he make wide slaughter in the land. You desire the chance goods of the present world, and God desires the world to come; and God is All-mighty, All-wise.

Had it not been for a prior prescription from God, there had afflicted you, for what you took, a mighty chastisement.

70 Eat of what you have taken as booty, such as is lawful and good; and fear you God; surely God is All-forgiving, All-compassionate.

O Prophet, say to the prisoners in your hands: 'If God knows of any good in your hearts He will give you better than what has been taken from you, and He will forgive you; surely God is All-forgiving, All-compassionate.'

And if they desire treachery against thee, they have tricked God before; but He has given thee power over them; and God is All-knowing, All-wise.

Those who believe, and have emigrated and struggled with their possessions and their selves in the way of God, and those who have given refuge and help—those are friends one of another.

And those who believe, but have not emigrated—you have no duty of friendship towards them till they emigrate; yet if they ask you for help, for religion's sake, it is your duty to help them, except against a people between whom and you there is a compact; and God sees

the things you do.

As for the unbelievers, they are friends  
one of another. Unless you do this,  
there will be persecution in the land  
and great corruption.

- 75 And those who believe, and have emigrated  
and struggled in the way of God.  
those who have given refuge and help—  
those in truth are the believers,  
and theirs shall be forgiveness  
and generous provision.  
And those who have believed afterwards  
and emigrated, and struggled with you—  
they belong to you; but those related  
by blood are nearer to one another  
in the Book of God; surely God has knowledge  
of everything.

## IX

### REPENTANCE

An acquittal, from God and His Messenger,  
unto the idolaters with whom you made covenant:  
'Journey freely in the land for four months;  
and know that you cannot frustrate the will  
of God, and that God degrades the unbelievers.'

A proclamation, from God and His Messenger,  
unto mankind on the day of the Greater Pilgrimage:  
'God is quit, and His Messenger, of the idolaters.  
So if you repent, that will be better for you; but  
if you turn your backs, know that you cannot frustrate  
the will of God.

And give thou good tidings to the unbelievers of  
a painful chastisement;  
excepting those of the idolaters with whom  
you made covenant, then they failed you naught  
neither lent support to any man against you.  
With them fulfil your covenant till their term; surely  
God loves the godfearing.

- 5 Then, when the sacred months are drawn away,  
slay the idolaters wherever you find them,  
and take them, and confine them, and lie in wait  
for them at every place of ambush. But if they  
repent, and perform the prayer, and pay the alms, then  
let them go their way;

God is All-forgiving, All-compassionate.  
And if any of the idolaters seeks of thee  
protection, grant him protection till he hears  
the words of God; then do thou convey him to his  
place of security—that, because they are a people  
who do not know.

How should the idolaters have a covenant with God  
and His Messenger?—

excepting those with whom you made covenant  
at the Holy Mosque; so long as they go straight  
with you, do you go straight with them; surely  
God loves the godfearing.

How? If they get the better of you, they will not  
observe towards you any bond or treaty,  
giving you satisfaction with their mouths  
but in their hearts refusing; and the most  
of them are ungodly.

They have sold the signs of God for a small price,  
and have barred from His way; truly evil is that  
they have been doing,

- 10 observing neither bond nor treaty towards a believer;  
they are the transgressors.

Yet if they repent, and perform the prayer,  
and pay the alms, then they are your brothers  
in religion; and We distinguish the signs for  
a people who know.

But if they break their oaths after their covenant  
and thrust at your religion, then fight the leaders  
of unbelief; they have no sacred oaths; haply  
they will give over.

Will you not fight a people who broke their oaths  
and purposed to expel the Messenger, beginning  
the first time against you? Are you afraid of them?  
You would do better to be afraid of God,  
if you are believers.

Fight them, and God will chastise them at your hands  
and degrade them, and He will help you  
against them, and bring healing to the breasts of  
a people who believe,

- 15 and He will remove the rage within their hearts;  
and God turns towards whomsoever He will; God is  
All-knowing, All-wise

Or did you suppose you would be left in peace,  
and God knows not as yet those of you who have  
struggled, and taken not—apart from God and His  
Messenger and the believers—any intimate? God is  
aware of what you do.

It is not for the idolaters to inhabit God's places of worship, witnessing against themselves unbelief; those—their works have failed them, and in the Fire they shall dwell forever.

Only he shall inhabit God's places of worship who believes in God and the Last Day, and performs the prayer, and pays the alms, and fears none but God alone; it may be that those will be among the guided.

Do you reckon the giving of water to pilgrims and the inhabiting of the Holy Mosque as the same as one who believes in God and the Last Day and struggles in the way of God? Not equal are they in God's sight; and God guides not the people of the evildoers.

- 20 Those who believe, and have emigrated, and have struggled in the way of God with their possessions and their selves are mightier in rank with God; and those—

they are the triumphant;  
their Lord gives them good tidings of mercy from Him and good pleasure; for them await gardens wherein is lasting bliss,  
therein to dwell forever and ever; surely with God is a mighty wage.

O believers, take not your fathers and brothers to be your friends, if they prefer unbelief to belief; whosoever of you takes them for friends, those—they are the evildoers.

Say: 'If your fathers, your sons, your brothers, your wives, your clan, your possessions that you have gained, commerce you fear may slacken, dwellings you love—if these are dearer to you than God and His Messenger, and to struggle in His way, then wait till God brings His command; God guides not the people of the ungodly.'

- 25 God has already helped you on many fields, and on the day of Hunain, when your multitude was pleasing



to you, but it availed you naught, and the land  
for all its breadth was strait for you, and you  
turned about, retreating.

Then God sent down upon His Messenger His Shechina,  
and upon the believers, and He sent down  
legions you did not see, and He chastised  
the unbelievers; and that is the recompense  
of the unbelievers;

then God thereafter turns towards whom He will;  
God is All-forgiving, All-compassionate.

O believers, the idolaters are indeed unclean; so  
let them not come near the Holy Mosque after this  
year of theirs. If you fear poverty, God shall surely  
enrich you of His bounty, if He will; God is

All-knowing, All-wise.

Fight those who believe not in God and the Last Day  
and do not forbid what God and His Messenger  
have forbidden—such men as practise not the  
religion of truth, being of those who have been given  
the Book—until they pay the tribute out of hand  
and have been humbled.

- 30 The Jews say, 'Ezra is the Son of God';  
the Christians say, 'The Messiah is the Son of God.'  
That is the utterance of their mouths, conforming  
with the unbelievers before them. God assail them!

How they are perverted!

They have taken their rabbis and their monks as lords  
apart from God, and the Messiah, Mary's son—  
and they were commanded to serve but One God;  
there is no god but He; glory be to Him, above  
that they associate—

desiring to extinguish with their mouths God's light;  
and God refuses but to perfect His light, though  
the unbelievers be averse.

It is He who has sent His Messenger with  
the guidance and the religion of truth, that  
He may uplift it above every religion, though  
the unbelievers be averse.

O believers, many of the rabbis and monks indeed consume the goods of the people in vanity and bar from God's way. Those who treasure up gold and silver, and do not expend them in the way of God—give them the good tidings of a painful chastisement,

- 35 the day they shall be heated in the fire of Gehenna and therewith their foreheads and their sides and their backs shall be branded: 'This is the thing you have treasured up for yourselves; therefore taste you now what you were treasuring!'

The number of the months, with God, is twelve in the Book of God, the day that He created the heavens and the earth; four of them are sacred. That is the right religion. So wrong not each other during them. And fight the unbelievers totally even as they fight you totally; and know that God is with the godfearing.

The month postponed is an increase of unbelief whereby the unbelievers go astray; one year they make it profane, and hallow it another, to agree with the number that God has hallowed, and so profane what God has hallowed. Decked out fair to them are their evil deeds; and God guides not the people of the unbelievers.

O believers, what is amiss with you, that when it is said to you, 'Go forth in the way of God,' you sink down heavily to the ground? Are you so content with this present life, rather than the world to come? Yet the enjoyment of this present life, compared with the world to come, is a little thing.

If you go not forth, He will chastise you with a painful chastisement, and instead of you He will substitute another people; and you will not hurt Him anything, for God is powerful over everything.

- 40 If you do not help him, yet God has helped him already, when the unbelievers drove him forth the second of two, when the two were in the Cave, when he said to his companion, 'Sorrow not; surely God is with us.' Then God sent down on him His Shechina, and confirmed him with legions you did not see; and He made the word of the unbelievers the lowest; and God's word is the uppermost; God is

All-mighty, All-wise.

Go forth, light and heavy! Struggle in God's way with your possessions and your selves; that is better for you, did you know.

Were it a gain near at hand, and an easy journey, they would have followed thee; but the distance was too far for them. Still they will swear by God, 'Had we been able, we would have gone out with you,' so destroying their souls; and God knows that they are truly liars.

God pardon thee! Why gavest thou them leave, till it was clear to thee which of them spoke the truth, and thou knewest the liars?

Those who believe in God and the Last Day ask not leave of thee, that they may struggle with their possessions and their selves; and God knows the godfearing.

- 45 They only ask leave of thee who believe not in God and the Last Day, those whose hearts are filled with doubt, so that in their doubt they go this way and that.

If they had desired to go forth, they would have made some preparation for it; but God was averse that they should be aroused, so He made them pause, and it was said to them, 'Tarry you with the tarriers.'

Had they gone forth among you, they would only have increased you in trouble, and run to and fro in your midst, seeking to stir up sedition between you; and some of you would listen to them; and God

knows the evildoers.

They sought to stir up sedition already  
before, and turned things upside down for thee,  
until the truth came, and God's command appeared,  
though they were averse.

Some of them there are that say, 'Give me leave  
and do not tempt me.' Have not such men fallen  
into temptation? And surely Gehenna encompasses  
the unbelievers.

- 50 If good fortune befalls thee, it vexes them;  
but if thou art visited by an affliction,  
they say, 'We took our dispositions before,' and  
turn away, rejoicing.

Say: 'Naught shall visit us but what God has prescribed  
for us; He is our Protector; in God let the believers  
put all their trust.'

Say: 'Are you awaiting for aught to come to us but  
one of the two rewards most fair? We are awaiting  
in your case too, for God to visit you with chastisement  
from Him, or at our hands; so await; we are  
awaiting with you.'

Say: 'Expend willingly, or unwillingly, it shall  
not be accepted from you; you are surely  
a people ungodly.'

And naught prevents that their expendings should  
be accepted from them, but that they believe not  
in God and His Messenger, and perform not the prayer  
save lazily, and that they expend not without  
they are averse.

- 55 So let not their possessions or their children  
please thee; God only desires thereby to chastise them  
in this present life, and that their souls should depart  
while they are unbelievers.

They swear by God that they belong with you,  
but they are not of you; they are a people  
that are afraid.

If they could find a shelter, or some caverns, or  
any place to creep into, they would turn about and

bolt away to it.

Some of them find fault with thee touching the  
freewill offerings; if they are given a share of them  
they are well-pleased, but if they are given none  
then they are angry.

O were they well-pleased with what God and His Messenger  
have brought them, saying, 'Enough for us is God; God  
will bring us of His bounty, and His Messenger; to  
God we humbly turn.'

- 60 The freewill offerings are for the poor and needy,  
those who work to collect them, those whose hearts are  
brought together, the ransoming of slaves, debtors, in  
God's way, and the traveller; so God ordains; God is  
All-knowing, All-wise.

And some of them hurt the Prophet, saying,  
'He is an ear!' Say: 'An ear of good for you;  
he believes in God, and believes the believers,  
and he is a mercy to the believers among you.  
Those who hurt God's Messenger—for them awaits  
a painful chastisement.'

They swear to you by God, to please you; but God and His  
Messenger—more right is it they should please Him,  
if they are believers.

Do they not know that whosoever opposes God  
and His Messenger—for him awaits the fire  
of Gehenna, therein to dwell forever? That is  
the mighty degradation.

- 65 The hypocrites are afraid, lest a sura should be  
sent down against them, telling thee what is in  
their hearts. Say: 'Mock on; God will bring forth  
what you fear.'

And if thou questionest them, then assuredly  
they will say, 'We were only plunging and playing.'  
Say: 'What, then were you mocking God, and His signs,  
and His Messenger?

Make no excuses. You have disbelieved

after your believing. If We forgive one party of you, We will chastise another party for that they were sinners.'

The hypocrites, the men and the women, are as one another; they bid to dishonour, and forbid honour; they keep their hands shut; they have forgotten God, and He has forgotten them. The hypocrites—they are the ungodly.

God has promised the hypocrites, men and women, and the unbelievers, the fire of Gehenna, therein to dwell forever. That is enough for them; God has cursed them; and there awaits them a lasting chastisement.

- 70 Like those before you, who were stronger than you in might, and more abundant in wealth and children; they took enjoyment in their share; so do you take enjoyment in your share, as those before you took enjoyment in their share. You have plunged as they plunged. Those—their works have failed in this world and in the world to come; those—they are the losers.

Has there not come to you the tidings of those who were before you—the people of Noah, Ad, Thamood, the people of Abraham, the men of Midian and the subverted cities? Their Messengers came to them with the clear signs; God would not wrong them, but themselves they wronged.

And the believers, the men and the women, are friends one of the other; they bid to honour, and forbid dishonour; they perform the prayer, and pay the alms, and they obey God and His Messenger.

Those—upon them God will have mercy; God is All-mighty, All-wise.

God has promised the believers, men and women, gardens underneath which rivers flow, forever therein to dwell, and goodly dwelling-places in the Gardens of Eden; and greater, God's good pleasure; that is the mighty triumph.

O Prophet, struggle with the unbelievers and hypocrites, and be thou harsh with them; their refuge is Gehenna—an evil homecoming!

- 75 They swear by God that they said nothing, but they indeed said the word of unbelief and disbelieved, after they had surrendered. They purposed what they never attained to, and they took revenge only that God enriched them, and His Messenger, of His bounty. So if they repent it will be better for them; if they turn away God will chastise them with a painful chastisement in this world and the next; on the earth they have no protector or helper.

And some of them have made covenant with God: 'If He gives us of His bounty, we will make offerings and be of the righteous.'

Nevertheless, when He gave them of His bounty they were niggardly of it, and turned away, swerving aside.

So as a consequence He put hypocrisy into their hearts, until the day they meet Him, for that they failed God in that they promised Him and they were liars.

Did they not know that God knows their secret and what they conspire together, and that God knows the things unseen?

- 80 Those who find fault with the believers who volunteer their freewill offerings, and those who find nothing but their endeavour they deride—God derides them; for them awaits a painful chastisement.

Ask pardon for them, or ask not pardon for them; if thou askest pardon for them seventy times, God will not pardon them; that, because they disbelieved in God and His Messenger; God guides not the people of the ungodly.

Those who were left behind rejoiced in tarrying

behind the Messenger of God, and were averse to struggle with their possessions and their selves in the way of God. They said, 'Go not forth in the heat.' Say: 'Gehenna's fire is hotter, did they but understand.'

Therefore let them laugh little, and weep much, in recompense for what they have been earning. So, if God returns thee to a party of them and they ask leave of thee to go forth, say: 'You shall not go forth with me ever, and you shall not fight with me any enemy. You were well-pleased to tarry the first time, so now tarry with those behind.'

- 85 And pray thou never over any one of them when he is dead, nor stand over his grave; they disbelieved in God and His Messenger, and died while they were ungodly.

And let not their possessions and their children please thee; God only desires thereby to chastise them in this present world, and that their souls should depart while they are unbelievers.

And when a sura is sent down, saying, 'Believe in God, and struggle with His Messenger,' the affluent among them ask leave of thee, saying, 'Let us be with the tarriers.'

They are well-pleased to be with those behind, and a seal has been set upon their hearts, so they understand not.

But the Messenger, and the believers with him, have struggled with their possessions and their selves, and those—for them await the good things; those—they are the prosperers.

- 90 God has prepared for them gardens underneath which rivers flow, therein to dwell forever; that is the mighty triumph.

And the Bedouins came with their excuses, asking for leave; those who lied to God and His Messenger tarried; there shall befall the unbelievers of them



a painful chastisement.

There is no fault in the weak and the sick and those who find nothing to expend, if they are true to God and to His Messenger. There is no way against the good-doers—God is All-forgiving, All-compassionate—neither against those who, when they came to thee, for thee to mount them, thou saidst to them, 'I find not whereon to mount you'; they turned away, their eyes overflowing with tears of sorrow, because they found nothing to expend.

The way is open only against those who ask leave of thee, being rich; they are well-pleased to be with those behind; God has set a seal on their hearts, so they know not.

- 95 They will excuse themselves to you, when you return to them. Say: 'Do not excuse yourselves; we will not believe you. God has already told us tidings of you. God will surely see your work, and His Messenger, then you will be returned to Him who knows the unseen and the visible, and He will tell you what you were doing.'

They will swear to you by God, when you turn back to them, that you may turn aside from them. So turn aside from them, for they are an abomination, and their refuge is Gehenna—a recompense for what they have been earning.

They will swear to you, that you may be well-pleased with them; but if you are well-pleased with them, God will surely not be well-pleased with the people of the ungodly.

The Bedouins are more stubborn in unbelief and hypocrisy, and apter not to know the bounds of what God has sent down on His Messenger; and God is All-knowing, All-wise.

Some of the Bedouins take what they expend for a fine, and await the turns of fortune to go against

you. Theirs shall be the evil turn; God is

All-hearing, All-knowing.

- 100 And some of the Bedouins believe in God and the Last Day, and take what they expend for offerings bringing them near to God, and the prayers of the Messenger. Surely they are an offering for them, and God will admit them into His mercy; God is All-forgiving, All-compassionate. And the Outstrippers, the first of the Emigrants and the Helpers, and those who followed them in good-doing—God will be well-pleased with them and they are well-pleased with Him; and He has prepared for them gardens underneath which rivers flow, therein to dwell forever and ever; that is the mighty triumph.

And some of the Bedouins who dwell around you are hypocrites; and some of the people of the City are grown bold in hypocrisy. Thou knowest them not; but We know them, and We shall chastise them twice, then they will be returned to a mighty chastisement.

And other have confessed their sins; they have mixed a righteous deed with another evil.

It may be that God will turn towards them;

God is All-forgiving, All-compassionate.

Take of their wealth a freewill offering, to purify them and to cleanse them thereby, and pray for them; thy prayers are a comfort for them; God is

All-hearing, All-knowing.

- 105 Do they not know that God is He who accepts repentance from His servants, and takes the freewill offerings, and that God—He turns, and is

All-compassionate?

Say: 'Work; and God will surely see your work, and His Messenger, and the believers, and you will be returned to Him who knows the unseen and the visible, and He will tell you what you were doing.'

And others are deferred to God's commandment, whether

He chastises them, or turns towards them; God is  
All-knowing, All-wise.

And those who have taken a mosque in opposition  
and unbelief, and to divide the believers,  
and as a place of ambush for those who fought  
God and His Messenger aforetime—they will swear  
'We desired nothing but good'; and God testifies  
they are truly liars.

Stand there never. A mosque that was founded  
upon godfearing from the first day is worthier  
for thee to stand in; therein are men who love  
to cleanse themselves; and God loves those  
who cleanse themselves.

- 110 Why, is he better who founded his building upon  
the fear of God and His good pleasure, or he  
who founded his building upon the brink of a  
crumbling bank that has tumbled with him into the  
fire of Gehenna? And God guides not the people  
of the evildoers.

The buildings they have built will not cease to be  
a point of doubt within their hearts, unless it  
be that their hearts are cut into pieces; God is  
All-knowing, All-wise.

God has bought from the believers their selves  
and their possessions against the gift of Paradise;  
they fight in the way of God; they kill, and are  
killed; that is a promise binding upon God  
in the Torah, and the Gospel, and the Koran;  
and who fulfils his covenant truer than God?  
So rejoice in the bargain you have made with Him;  
that is the mighty triumph.

Those who repent, those who serve, those who pray, those  
who journey, those who bow, those who prostrate themselves,  
those who bid to honour and forbid dishonour, those  
who keep God's bounds—and give thou good tidings  
to the believers.

It is not for the Prophet and the believers  
to ask pardon for the idolaters, even  
though they be near kinsmen, after that it  
has become clear to them that they will be the  
inhabitants of Hell.

- 115 Abraham asked not pardon for his father except  
because of a promise he had made to him; and when  
it became clear to him that he was an enemy of God,  
he declared himself quit of him; Abraham was  
compassionate, clement.

God would never lead a people astray after that  
He has guided them, until He makes clear to them  
as to what they should be godfearing; surely God  
knows everything.

Surely to God belongs the kingdom of the heavens  
and of the earth; He gives life, and makes to die;  
and you have not, apart from God, either  
protector or helper.

God has turned towards the Prophet and the Emigrants  
and the Helpers who followed him in the hour of  
difficulty, after the hearts of a part of them  
wellnigh swerved aside; then He turned towards them;  
surely He is Gentle to them, and All-compassionate.  
And to the three who were left behind, until,  
when the earth became strait for them, for all its  
breadth, and their souls became strait for them, and  
they thought that there was no shelter from God  
except in Him, then He turned towards them, that  
they might also turn; surely God turns, and is  
All-compassionate.

- 120 O believers, fear God, and be with the truthful ones.

It is not for the people of the City  
and for the Bedouins who dwell around them  
to stay behind God's Messenger, and to prefer  
their lives to his; that is because they are smitten

neither by thirst, nor fatigue, nor emptiness  
in the way of God, neither tread they any tread  
enraging the unbelievers, nor gain any gain from any  
enemy, but a righteous deed is thereby written  
to their account; God leaves not to waste the wage  
of the good-doers.

Nor do they expend any sum, small or great, nor do they  
traverse any valley, but it is written to their  
account, that God may recompense them the best of  
what they were doing.

It is not for the believers to go forth totally;  
but why should not a party of every section of them  
go forth, to become learned in religion, and to  
warn their people when they return to them, that  
haply they may beware?

- 125 O believers, fight the unbelievers who are near to you,  
and let them find in you a harshness; and know that God  
is with the godfearing.

Whenever a sura is sent down to thee, some of them  
say, 'Which of you has this increased in belief?'  
As for the believers, them it has increased in belief,  
and they are joyful.

But as for those in whose heart is sickness,  
them it has increased in abomination added  
to their abomination, and they have died  
while they were unbelievers.

Do they not see that they are tried every year  
once or twice? Yet still they do not repent,  
nor do they remember.

And whenever a sura is sent down, they look  
one at another: 'Does anyone see you?'  
Then they turn away. God has turned away  
their hearts, for that they are a people who  
do not understand.

Now there has come to you a Messenger from among  
yourselves; grievous to him is your suffering;

REPENTANCE

anxious is he over you, gentle to the believers,  
compassionate.

- 130 So if they turn their backs, say: 'God is enough for me.  
There is no god but He. In Him I have put my trust.  
He is the Lord of the Mighty Throne.'

## X

### JONAH

In the Name of God, the Merciful, the Compassionate

*Alif Lam Ra*

Those are the signs of the Wise Book.

Was it a wonder to the people  
that We revealed to a man from among them:  
'Warn the people, and give thou good tidings  
to the believers that they have a sure footing  
with their Lord'? The unbelievers say,  
'This is a manifest sorcerer.'

Surely your Lord is God, who created  
the heavens and the earth in six days,  
then sat Himself upon the Throne,  
directing the affair. Intercessor  
there is none, save after His leave.  
that then is God, your Lord; so serve Him.

Will you not remember?  
To Him shall you return, all together—  
God's promise, in truth. He originates  
creation, then He brings it back again  
that He may recompense those who believe  
and do deeds of righteousness, justly. And  
those who disbelieve—for them awaits a draught  
of boiling water, and a painful chastisement,  
for their disbelieving.

5

It is He who made the sun a radiance,  
and the moon a light,  
and determined it by stations, that you  
might know the number of the years  
and the reckoning.  
God created that not save with the truth,

distinguishing the signs  
to a people who know.

In the alternation of night and day, and  
what God has created in the heavens and  
the earth—surely there are signs for  
a godfearing people.

Surely those who look not to encounter Us  
and are well-pleased with the present life  
and are at rest in it, and those who are  
heedless of Our signs,  
those—their refuge is the Fire, for that  
they have been earning.

Surely those who believe, and do deeds  
of righteousness, their Lord will guide them  
for their belief; beneath them rivers flowing  
in gardens of bliss;  
10 their cry therein, 'Glory to Thee, O God,'  
their greeting, 'Peace,'  
and their cry ends, 'Praise belongs to God,  
the Lord of all Being.'

If God should hasten unto men evil  
as they would hasten good, their term  
would be already decided for them.  
But We leave those, who look not  
to encounter Us, in their insolence  
wandering blindly.

When affliction visits a man, he calls Us  
on his side, or sitting, or standing;  
but when We have removed his affliction  
from him, he passes on, as if he never  
called Us to an affliction that visited him.  
So decked out fair to the prodigal is that  
they have been doing.

We destroyed the generations before you  
when they did evil, and their Messengers  
came to them with the clear signs, but they



would not believe; so We recompense the people  
of the sinners.

- 15 Then We appointed you viceroys in the earth  
after them, that We might behold  
how you would do.

And when Our signs are recited to them,  
clear signs, those who look not to encounter  
Us say, 'Bring a Koran other than this,  
or alter it.' Say: 'It is not for me  
to alter it of my own accord. I follow  
nothing, except what is revealed to me.  
Truly I fear, if I should rebel  
against my Lord, the chastisement  
of a dreadful day.'

Say: 'Had God willed I would not have recited it  
to you, neither would He have taught you it;  
I abode among you a lifetime before it—  
will you not understand?'

And who does greater evil than he who  
forges against God a lie, or cries lies  
to His signs? Surely the sinners  
do not prosper.

They serve, apart from God, what hurts them not  
neither profits them, and they say,  
'These are our intercessors with God.'  
Say: 'Will you tell God what He knows not  
either in the heavens or in the earth?'  
Glory be to Him! High be He exalted above  
that they associate!

- 20 Mankind were only one nation, then  
they fell into variance. But for a word  
that preceded from thy Lord, it had been  
decided between them already touching  
their differences.

They say, 'Why has a sign not been  
sent down upon him from his Lord?' Say:

'The Unseen belongs only to God.  
 Then watch and wait; I shall be with you  
     watching and waiting.'  
 When We let the people taste mercy  
 after hardship has visited them, lo,  
 they have a device concerning Our signs.  
 Say: 'God is swifter at devising;  
 surely Our messengers are writing down  
     what you are devising.'

It is He who conveys you  
     on the land and the sea;  
 and when you are in the ship—  
 and the ships run with them  
     with a fair breeze,  
     and they rejoice in it,  
 there comes upon them a strong wind,  
 and waves come on them from every side,  
 and they think they are encompassed;  
     they call upon God,  
 making their religion His sincerely:  
 'If Thou deliverest us from these, surely  
     we shall be among the thankful.'  
 Nevertheless when He has delivered them  
     behold, they are insolent  
     in the earth, wrongfully.  
 O men, your insolence is  
     only against yourselves;  
 the enjoyment of this present life,  
 then unto Us you shall return,  
     then We shall tell you  
     what you were doing.

- 25   The likeness of this present life is as water that  
     We send down out of heaven,  
 and the plants of the earth mingle with it  
     whereof men and cattle eat,  
 till, when the earth has taken on its glitter  
     and has decked itself fair,

and its inhabitants think they have power over it,  
 Our command comes upon it  
 by night or day, and We make it stubble, as though  
 yesterday it flourished not.  
 Even so We distinguish the signs for a people  
 who reflect.

And God summons to the Abode of Peace,  
 and He guides whomsoever He will  
 to a straight path;  
 to the good-doers the reward most fair  
 and a surplus; neither dust nor abasement  
 shall overspread their faces.  
 Those are the inhabitants of Paradise,  
 therein dwelling forever.  
 And for those who have earned evil deeds  
 the recompense of an evil deed  
 shall be the like of it;  
 abasement shall overspread them,  
 neither have they any defender from God,  
 as if their faces were covered  
 with strips of night shadowy.  
 Those are the inhabitants of the Fire,  
 therein dwelling forever.

And the day We shall muster them all, then We shall say  
 to those who associate other gods with God:  
 'Get you to your place, you and your associates!'  
 Then We shall set a space between them, and their associates  
 30 will say, 'Not us you were serving. God is a sufficient witness  
 between us and you; assuredly we were heedless of your  
 [service.]'

There every soul shall prove its past deeds; and they  
 shall be restored to God, their Protector, the True,  
 and there shall go astray from them that they were forging.

Say: 'Who provides you out of heaven and earth,  
 or who possesses hearing and sight, and  
 who brings forth the living from the dead

and brings forth the dead from the living,  
and who directs the affair?

They will surely say, 'God.' Then say:  
'Will you not be godfearing?'

That then is God, your Lord, the True;  
what is there, after truth, but error? Then  
how are you turned about?

Thus the word of thy Lord is realized  
against the ungodly  
that they believe not.

35 Say: 'Is there any of your associates  
who originates creation,  
then brings it back again?'

Say: 'God—He originates creation,  
then brings it back again;  
so how are you perverted?'

Say: 'Is there any of your associates  
who guides to the truth?'

Say: 'God—He guides to the truth;  
and which is worthier to be followed—  
He who guides to the truth, or he who  
guides not unless he is guided? What then  
ails you, how you judge?'

And the most of them follow only surmise,  
and surmise avails naught against truth.

Surely God knows  
the things they do.

This Koran could not have been forged  
apart from God; but it is a confirmation  
of what is before it, and a distinguishing  
of the Book, wherein is no doubt, from  
the Lord of all Being.

Or do they say, 'Why, he has forged it?'

Say: 'Then produce a sura like it, and  
call on whom you can, apart from God,  
if you speak truly.'

40 No; but they have cried lies to that whereof  
they comprehended not the knowledge, and whose

interpretation has not yet come to them.  
Even so those that were before them  
cried lies; then behold how was the end  
of the evildoers!

And some of them believe in it, and some  
believe not in it. Thy Lord knows very well  
those who do corruption.

If they cry lies to thee, then do thou say:  
'I have my work, and you have your work;  
you are quit of what I do, and I am quit  
of what you do.'

And some of them give ear to thee;  
what, wilt thou make the deaf to hear, though  
they understand not?

And some of them look unto thee;  
what, wilt thou then guide the blind, though  
they do not see?

45 Surely God wrongs not men anything, but  
themselves men wrong.

And the day He shall muster them, as if they had not tarried  
but an hour of the day, mutually recognizing one another;  
lost will be those who cried lies to the encounter with God,  
and were not guided.

Whether We show thee a part of that We  
promise them, or We call thee unto Us, to  
Us they shall return; then God is witness of  
the things they do.

Every nation has its Messenger; then,  
when their Messenger comes, justly  
the issue is decided between them, and  
they are not wronged.

They say, 'When will this promise be,  
if you speak truly?'

50 Say: 'I have no power to profit

for myself, or hurt, but as God will.  
 To every nation a term; when their term comes  
 they shall not put it back by a single hour  
     nor put it forward.'  
 Say: 'Have you considered? If His  
 chastisement comes upon you by night or  
 day, what part of it will the sinners  
     seek to hasten?  
 What, when it has come to pass, will you then  
 believe in it? Now, when already you seek  
     to hasten it!'  
 Then it will be said to the evildoers:  
 'Taste the chastisement of eternity! Are  
 you recompensed for aught but that you  
     have been earning?'  
 They ask thee to tell them, 'Is it true?'  
 Say: 'Yes, by my Lord! It is true; you  
     cannot frustrate Him.'

55

If every soul that has done evil  
 possessed all that is in the earth,  
 he would offer it for his ransom;  
 and they will be secretly remorseful  
 when they see the chastisement, and justly  
 the issue is decided between them, and  
     they are not wronged.  
 Why, surely to God belongs everything  
 that is in the heavens and earth. Why, surely  
 God's promise is true; but the most of them  
     have no knowledge.  
 He gives life, and makes to die, and to Him  
     you shall be returned.

O men, now there has come to you  
 an admonition from your Lord, and  
 a healing for what is in the breasts,  
 and a guidance, and a mercy  
     to the believers.  
 Say: 'In the bounty of God, and His mercy—

in that let them rejoice; it is better than  
that they amass.'

60

Say: 'Have you considered the provision  
God has sent down for you, and you have made  
some of it unlawful, and some lawful?'

Say: 'Has God given you leave, or do you  
forge against God?'

What will they think, who forge falsehood  
against God, on the Day of Resurrection?  
God is bountiful to men; but most of them  
are not thankful.

Thou art not upon any occupation,  
neither recitest thou any Koran of it,  
nor do you any work, without that We are  
witnesses over you when you press on it;  
and not so much as the weight of an ant in  
earth or heaven escapes from thy Lord, neither  
is aught smaller than that, or greater, but  
in a Manifest Book.

Surely God's friends—no fear shall be on them,  
neither shall they sorrow.

65

Those who believe, and are godfearing—  
for them is good tidings in the present life  
and in the world to come.

There is no changing the words of God;  
that is the mighty triumph.

And do not let their saying grieve thee;  
the glory belongs altogether to God; He is  
the All-hearing, the All-knowing.

Why, surely to God belongs everyone that is  
in the heavens and in the earth; they follow,  
who call upon associates, apart from God—  
they follow nothing but surmise, merely  
conjecturing.

It is He who made for you the night

to repose in it,  
and the day, to see;  
surely in that are signs for a people  
who have ears.

They say, 'God has taken to Him a son.'  
Glory be to Him! He is All-sufficient;  
to Him belongs all that is in the heavens  
and in the earth; you have no authority  
for this. What, do you say concerning God  
that you know not?

70 Say: 'Those who forge against God falsehood  
shall not prosper.'

Some enjoyment in this world; then unto Us  
they shall return; then We shall let them  
taste the terrible chastisement, for that they  
were unbelievers.

And recite to them the story of Noah  
when he said to his people, 'My people,  
if my standing here is grievous to you  
and my reminding you of the signs of God,  
in God have I put my trust; so resolve  
on your affair, with your associates,  
then let not your affair be a worry  
to you, but make decision unto me, and  
respite me not.

Then if you turn your backs, I have not asked  
you for any wage; my wage falls only on God,  
and I have been commanded to be of  
those that surrender.'

But they cried him lies; so We delivered him,  
and those with him, in the Ark, and We  
appointed them as viceroys, and We  
drowned those who cried lies to Our signs;  
then behold how was the end of them  
that were warned!

75 Then We sent forth, after him, Messengers



to their people, and they brought them the clear signs; but they were not men to believe in that they had cried lies to before. So We seal the hearts of the transgressors.

Then We sent forth, after them, Moses and Aaron to Pharaoh and his Council with Our signs, but they waxed proud, and were a sinful people.

So, when the truth came to them from Us, they said, 'Surely this is a manifest sorcery.'

Moses said, 'What, do you say this to the truth, when it has come to you? Is this a sorcery? But sorcerers do not prosper.'

They said, 'Art thou come to us to turn us from that we found our fathers practising, and that the domination in the land might belong to you two? We do not believe you.'

80 Pharaoh said, 'Bring me every cunning sorcerer.' Then, when the sorcerers came, Moses said to them, 'Cast you down what you will cast.'

Then, when they had cast, Moses said, 'What you have brought is sorcery; God will assuredly bring it to naught.

God sets not right the work of those who do corruption.

God verifies the truth by His words, though sinners be averse.'

So none believed in Moses, save a seed of his people, for fear of Pharaoh and their Council, that they would persecute them; and Pharaoh was high in the land, and he was one of the prodigals.

Moses said, 'O my people, if you believe in God, in Him put your trust, if

you have surrendered.'

85 They said, 'In God we have put our trust. Our Lord, make us not a temptation to the people of the evildoers, and deliver us by Thy mercy from the people of the unbelievers.'

And We revealed to Moses and his brother, 'Take you, for your people, in Egypt certain houses; and make your houses a direction for men to pray to; and perform the prayer; and do thou give good tidings to the believers.'

Moses said, 'Our Lord, Thou hast given to Pharaoh and his Council adornment and possessions in this present life.

Our Lord, let them go astray from Thy way; Our Lord, obliterate their possessions, and harden their hearts so that they do not believe, till they see the painful chastisement.'

He said, 'Your prayer is answered; so go you straight, and follow not the way of those that know not.'

90 And We brought the Children of Israel over the sea; and Pharaoh and his hosts followed them insolently and impetuously till, when the drowning overtook him, he said, 'I believe that there is no god but He in whom the Children of Israel believe; I am of those that surrender.'

'Now? And before thou didst rebel, being of those that did corruption.

So today We shall deliver thee with thy body, that thou mayest be a sign to those after thee. Surely many men are heedless of Our signs.'

And We settled the Children of Israel in a sure settlement, and We provided them with good things; so they differed not

until the knowledge came to them. Surely  
thy Lord will decide between them  
on the Day of Resurrection touching  
their differences.

So, if thou art in doubt regarding  
what We have sent down to thee, ask  
those who recite the Book before thee.  
The truth has come to thee from thy Lord;  
so be not of the doubters,  
nor be of those who cry lies to God's signs  
so as to be of the losers.

95 Those against whom thy Lord's word is realized  
will not believe,  
though every sign come to them, till they see  
the painful chastisement.

Why was there never a city that believed,  
and its belief profited it?—Except  
the people of Jonah; when they believed,  
We removed from them the chastisement  
of degradation in this present life,  
and We gave unto them enjoyment  
for a time.

And if thy Lord had willed, whoever  
is in the earth would have believed,  
all of them, all together. Wouldst thou  
then constrain the people, until  
they are believers?

100 It is not for any soul to believe  
save by the leave of God; and He lays  
abomination upon those who have  
no understanding.  
Say: 'Behold what is in the heavens  
and in the earth!' But neither signs  
nor warnings avail a people who  
do not believe.

So do they watch and wait for aught

but the like of the days of those  
 who passed away before them? Say:  
 'Then watch and wait; I shall be with you  
 watching and waiting.'  
 Then We shall deliver Our Messengers  
 and the believers. Even so, as is  
 Our bounden duty, We shall deliver  
 the believers.

Say: 'O men, if you are in doubt  
 regarding my religion, I serve  
 not those you serve apart from God,  
 but I serve God, who will gather you  
 to Him, and I am commanded to be  
 of the believers,

105

and: "Set thy face to the religion,  
 a man of pure faith, and be thou not  
 of the idolaters;  
 and do not call, apart from God, on  
 that which neither profits nor hurts thee,  
 for if thou dost, then thou wilt surely be  
 of the evildoers.  
 And if God visits thee with affliction,  
 none can remove it but He;  
 and if He desires any good for thee,  
 none can repel His bounty;  
 He causes it to fall upon whomsoever  
 He will of His servants."  
 He is the All-forgiving, the All-compassionate.'

Say: 'O men, the truth has come to you  
 from your Lord. Whosoever is guided  
 is guided only to his own gain,  
 and whosoever goes astray, it is only  
 to his own loss. I am not a guardian  
 over you.'

And follow thou what is revealed to thee;

THE KORAN INTERPRETED  
and be thou patient  
until God shall judge; and He is  
the best of judges.

## XI

### HOOD

In the Name of God, the Merciful, the Compassionate

#### *Alif Lam Ra*

A Book whose verses are set clear,  
and then distinguished,  
from One All-wise, All-aware:  
'Serve you none but God'  
(I am to you a warner from Him  
and a bearer of good tidings)  
and: 'Ask forgiveness of your Lord,  
then repent to Him,  
and He will give you fair enjoyment  
unto a term stated,  
and He will give of His bounty  
to every man of grace.  
But if you should turn your backs  
I fear for you the chastisement  
of a mighty day; to  
God shall you return; He is powerful  
over everything.'

- 5 Behold, they fold their breasts, to  
hide them from Him;  
behold, when they wrap themselves in  
their garments He knows what they secrete  
and what they publish;  
surely He knows all the thoughts  
within the breasts.  
No creature is there crawling on the  
earth, but its provision rests on God;  
He knows its lodging-place  
and its repository. All  
is in a Manifest Book.

And it is He who created  
the heavens and the earth in six days,  
and His Throne was upon the waters—  
that He might try you, which one of  
you is fairer in works.

- 10 And if thou sayest, 'You shall surely be raised up after death,' the unbelievers will say, 'This is naught but a manifest sorcery.'  
And if We postpone the chastisement from them till a reckoned moment they will say 'What is detaining it?' Surely, the day it shall come to them, it shall not be turned aside from them, and they shall be encompassed by that they mocked at.  
And if We let a man taste mercy from Us, and then We wrest it from him, he is desperate, ungrateful.  
But if We let him taste prosperity after hardship that has visited him, he will say, 'The evils have gone from me'; behold, he is joyous, boastful—  
save such as are patient, and do deeds of righteousness; for them awaits forgiveness and a mighty wage.

- 15 Perchance thou art leaving part of what is revealed to thee, and thy breast is straitened by it, because they say, 'Why has a treasure not been sent down upon him, or an angel not come with him?' Thou art only a warner; and God is a Guardian over everything.  
Or do they say, 'He has forged it'? Say: 'Then bring you ten suras the like of it, forged; and call upon whom you are able, apart from God, if you speak truly.'  
Then, if they do not answer you, know that it has been sent down with God's knowledge, and that there is

no god but He. So  
have you surrendered?

Whoso desires the present life and its adornment, We  
will pay them in full for their works therein, and  
they shall not be defrauded there;  
those are they for whom in the world to come there is  
only the Fire; their deeds there will have failed,  
and void will be their works.

20 And what of him who stands upon a clear sign  
from his Lord, and a witness from Him recites it,  
and before him is the Book of Moses for an ensample  
and a mercy? Those believe in it; but whosoever  
disbelieves in it, being one of the partisans,  
his promised land is the Fire. So be thou not  
in doubt of it; it is the truth from thy Lord,  
but most men do not believe.

And who does greater evil than he who forges  
against God a lie? Those shall be presented  
before their Lord, and the witnesses will say,  
'Those are they who lied against their Lord.'  
Surely the curse of God shall rest upon  
the evildoers  
who bar from God's way, desiring to make it  
crooked; they disbelieve in the world to come;  
they are unable to frustrate Him on earth  
and they have no protectors, apart from God.  
For them the chastisement shall be doubled;  
they could not hear, neither did they see.  
Those are they that have lost their souls, and  
that they forged has gone astray from them;  
they without doubt will be the greatest losers  
in the world to come.

25 But those who believe, and do righteous deeds,  
and have humbled themselves unto their Lord—  
they shall be the inhabitants of Paradise,  
therein dwelling forever.  
The likeness of the two parties



is as the man blind and deaf, and the man who sees and hears; are they equal in likeness?

Will you not remember?

And We sent Noah to his people:  
'I am for you a warner, and a bearer  
of good tidings:  
Serve you none but God. I fear  
for you the chastisement of  
a painful day.'

Said the Council of the unbelievers  
of his people, 'We see thee not  
other than a mortal like ourselves,  
and we see not any following thee  
but the vilest of us, inconsiderately.  
We do not see you have over us  
any superiority; no, rather we  
think you are liars.'

30

He said, 'O my people, what think you?  
If I stand upon a clear sign  
from my Lord, and He has given me  
mercy from Him, and it has been obscured  
for you, shall we compel you to it while  
you are averse to it?

O my people, I do not ask of you  
wealth for this; my wage falls only  
upon God. I will not drive away  
those who believe; they shall surely  
meet their Lord. But I see you are  
an ignorant people.

O my people, who would help me  
against God, if I drive you away?

Will you not remember?

I do not say to you, "I possess the  
treasuries of God"; I know not the Unseen;  
and I do not say, "I am an angel."  
Nor do I say to those your eyes despise,  
"God will not give them any good";  
God knows best what is in their hearts.

Surely in that case I should be  
among the evildoers.'

They said, 'Noah, thou hast disputed with  
us and make much disputation with us.  
Then bring us that thou promisest us, if  
thou speakest truly.'

35 He said, 'God will bring you it if He will;  
you cannot frustrate Him.

And my sincere counsel will not profit  
you, if I desire to counsel you  
sincerely, if God desires to pervert  
you; He is your Lord, and unto Him  
you shall be returned.'

(Or do they say, 'He has forged it'?  
Say: 'If I have forged it, upon me  
falls my sin; and I am quit of  
the sins you do.')

And it was revealed to Noah, saying,  
'None of thy people shall believe  
but he who has already believed;  
so be thou not distressed by that  
they may be doing.

Make thou the Ark under Our eyes,  
and as We reveal; and address Me not  
concerning those who have done evil;  
they shall be drowned.'

40 So he was making the Ark; and whenever  
a council of his people passed by him  
they scoffed at him. He said, 'If you  
scoff at us, we shall surely scoff at  
you, as you scoff,

and you shall know to whom will come  
a chastisement degrading him,  
and upon whom there shall alight a  
lasting chastisement.'

Until, when Our command came, and  
the Oven boiled, We said, 'Embark  
in it two of every kind, and thy  
family—except for him against

whom the word has already been  
spoken—and whosoever believes.'  
And there believed not with him  
except a few.

He said, 'Embark in it! In God's Name  
shall be its course and its berthing.  
Surely my Lord is All-forgiving,  
All-compassionate.'

So it ran with them amid waves like  
mountains; and Noah called to his son,  
who was standing apart, 'Embark with  
us, my son, and be thou not with  
the unbelievers!'

45

He said, 'I will take refuge in  
a mountain, that shall defend me  
from the water.' Said he, 'Today  
there is no defender from God's command  
but for him on whom He has mercy.' And  
the waves came between them, and he was  
among the drowned.

And it was said, 'Earth, swallow thy  
waters; and, heaven, abate!' And the  
waters subsided, the affair was  
accomplished, and the Ark settled on El-Judi,  
and it was said: 'Away with the people  
of the evildoers!'

And Noah called unto his Lord, and  
said, 'O my Lord, my son is of my  
family, and Thy promise is surely  
the truth. Thou art the justest of  
those that judge.'

Said He, 'Noah, he is not of  
thy family; it is a deed not  
righteous. Do not ask of Me that  
whereof thou hast no knowledge.  
I admonish thee, lest thou shouldst be  
among the ignorant.'

He said, 'My Lord, I take refuge  
with Thee, lest I should ask of Thee

that whereof I have no knowledge;  
 for if Thou forgivest me not, and  
 hast not mercy on me, I shall be  
 among the losers.'

50 It was said, 'Noah, get thee down in  
 peace from Us, and blessings upon thee  
 and on the nations of those with thee; and  
 nations—We shall give them enjoyment,  
 then there shall visit them from Us a  
 painful chastisement.'

(That is of the tidings of the Unseen,  
 that We reveal to thee; thou didst not  
 know it, neither thy people, before this.  
 So be patient; the issue ultimate is  
 to the godfearing.)

And to Ad their brother Hood;  
 he said, 'O my people, serve God!  
 You have no god other than He;  
 you are but forgers.

O my people, I do not ask of you  
 a wage for this; my wage falls only  
 upon Him who did originate me;  
 will you not understand?

And, O my people, ask forgiveness  
 of your Lord, then repent to Him,  
 and He will loose heaven in  
 torrents upon you,

55 and He will increase you in strength  
 unto your strength; and turn not your  
 backs as sinners.'

They said, 'Hood, thou hast not brought  
 us a clear sign, and we will not leave  
 our gods for what thou sayest; we do  
 not believe thee.

We say nothing, but that one of our  
 gods has smitten thee with some evil.'  
 He said, 'I call God to witness;  
 and witness you, that I am quit of

that you associate  
apart from Him; so try your guile on  
me, all together, then you shall  
give me no respite.

Truly, I have put my trust in God,  
my Lord and your Lord; there is no  
creature that crawls, but He takes it  
by the forelock. Surely my Lord is  
on a straight path.

60

But if you turn your backs, I have  
delivered to you that I was sent with  
unto you, and my Lord will make a people  
other than you successors; you will not  
hurt Him anything. My Lord is Guardian  
over everything.'

And when Our command came, We delivered  
Hood and those who believed with him by a  
mercy from Us, and delivered them from a  
harsh chastisement.

That was Ad; they denied the signs of  
their Lord, and rebelled against His Messengers,  
and followed the command of every  
froward tyrant.

And there was sent following after them  
in this world a curse, and upon the Day  
of Resurrection: 'Surely Ad disbelieved  
in their Lord: so away with Ad, the  
people of Hood!'

And to Thamood their brother Salih;  
he said, 'O my people, serve God!  
You have no god other than He.  
It is He who produced you from the earth  
and has given you to live therein;  
so ask forgiveness of Him, then repent  
to Him; surely my Lord is nigh, and  
answers prayer.'

65

They said, 'Salih, thou hast hitherto  
been a source of hope among us. What,

dost thou forbid us to serve that  
our fathers served? Truly we are in  
doubt, concerning what thou callest us  
to, disquieting.'

He said, 'O my people, what think you?  
If I stand upon a clear sign  
from my Lord, and He has given me  
mercy from Him, who shall help me  
against God if I rebel against Him?  
You would do nothing for me, except  
increase my loss.

O my people, this is the She-camel of  
God, to be a sign for you. Leave her that  
she may eat in God's earth, and touch her  
not with evil, lest you be seized by a  
nigh chastisement.'

But they hamstrung her; and he said,  
'Take your joy in your habitation  
three days—that is a promise not  
to be belied.'

And when Our command came, We delivered  
Salih and those who believed with him by a  
mercy from Us, and from the degradation  
of that day; thy Lord is the All-strong,  
the All-mighty.

70

And the evildoers were seized by the Cry,  
and morning found them in their habitations  
fallen prostrate  
as if they never dwelt there: 'Surely  
Thamood disbelieved in their Lord, so  
away with Thamood!'

Our messengers came to Abraham  
with the good tidings; they said, 'Peace!'  
'Peace,' he said; and presently he brought  
a roasted calf.

And when he saw their hands not reaching  
towards it, he was suspicious of them and  
conceived a fear of them. They said,

'Fear not; we have been sent to the  
people of Lot.'

And his wife was standing by; she  
laughed, therefore We gave her the  
glad tidings of Isaac, and, after  
Isaac, of Jacob.

75

She said, 'Woe is me! Shall I bear,  
being an old woman, and this my husband  
is an old man? This assuredly is  
a strange thing.'

They said, 'What, dost thou marvel at  
God's command? The mercy of God  
and His blessings be upon you, O  
people of the House! Surely He is  
All-laudable, All-glorious.'

So, when the awe departed from Abraham  
and the good tidings came to him,  
he was disputing with Us concerning  
the people of Lot; Abraham was clement,  
compassionate, penitent.

'O Abraham, turn away from this; thy  
Lord's command has surely come, and  
there is coming upon them a chastisement  
not to be turned back.'

And when Our messengers came to Lot,  
he was troubled on their account and  
distressed for them, and he said,

'This is a fierce day.'

80

And his people came to him, running  
towards him; and erstwhile they  
had been doing evil deeds. He said,  
'O my people, these are my daughters;  
they are cleaner for you. So fear God,  
and do not degrade me in my guests.  
What, is there not one man among you  
of a right mind?'

They said, 'Thou knowest we have no right  
to thy daughters, and thou well knowest  
what we desire.'

He said, 'O would that I had power  
against you, or might take refuge  
in a strong pillar!'

They said, 'Lot, we are messengers  
of thy Lord. They shall not reach thee;  
so set forth, thou with thy family,  
in a watch of the night, and let not  
any one of you turn round, excepting  
thy wife; surely she shall be smitten  
by that which smites them. Their  
promised time is the morning; is the  
morning not nigh?'

So when Our command came, We turned it  
uppermost nethermost, and rained on it  
stones of baked clay, one on another,  
marked with thy Lord, and never far  
from the evildoers.

85

And to Midian their brother Shuaib;  
he said, 'O my people, serve God!  
You have no god other than He.  
And diminish not the measure and the  
balance. I see you are prospering; and  
I fear for you the chastisement of an  
encompassing day.

O my people, fill up the measure  
and the balance justly, and do not  
diminish the goods of the people,  
and do not mischief in the land,  
working corruption.

God's remainder is better for you, if  
you are believers.

And I am not a guardian over you.'  
They said, 'Shuaib, does thy prayer  
command thee that we should leave that  
our fathers served, or to do as we will  
with our goods? Thou art the clement one,  
the right-minded.'

90

He said, 'O my people, what think you?



If I stand upon a clear sign  
 from my Lord, and He has provided me  
 with fair provision from Him—and I  
 desire not to come behind you, betaking  
 me to that I forbid you; I desire only  
 to set things right, so far as I am able.  
 My succour is only with God; in Him  
 I have put my trust, and to Him I  
 turn, penitent.

O my people, let not the breach with me  
 move you, so that there smite you the like  
 of what smote the people of Noah, or  
 the people of Hood, or the people of  
 Salih; and the people of Lot are not  
 far away from you.

And ask forgiveness of your Lord, then  
 repent to Him; surely my Lord is  
 All-compassionate, All-loving.'

They said, 'Shuaib, we do not understand  
 much of what thou sayest. Truly we see  
 thee weak among us; but for thy tribe  
 we would have stoned thee; for thou art not  
 strong against us.'

He said, 'O my people, is my tribe  
 stronger against you than God? And Him—  
 have you taken Him as something to be  
 thrust behind you? My Lord encompasses  
 the things you do.

95

O my people, act according to your  
 station; I am acting; and certainly  
 you will know  
 to whom will come the chastisement  
 degrading him, and who is a liar.  
 And be upon the watch; I shall be  
 with you, watching.'

And when Our command came, We delivered  
 Shuaib and those who believed with him by a  
 mercy from Us,  
 and the evildoers were seized by the Cry,

and morning found them in their habitations  
 fallen prostrate  
 as if they had never dwelt there:  
 'So away with Midian, even as Thamood  
 was done away!'

And We sent Moses with Our signs,  
 and a manifest authority, to Pharaoh  
 and his Council; but they followed Pharaoh's  
 command, and Pharaoh's command was  
 not right-minded.

100 He shall go before his people on the Day  
 of Resurrection, and will have led them down  
 to the Fire—evil the watering-place to  
 be led down to!

And there was sent following after them  
 in this world a curse, and upon the Day  
 of Resurrection—evil the offering  
 to be offered!

That is of the tidings of the cities  
 We relate to thee; some of them are standing  
 and some stubble.

And We wronged them not, but they wronged  
 themselves; their gods availed them not  
 that they called upon, apart from God,  
 anything, when the command of thy Lord  
 came; and they increased them not, save  
 in destruction.

Such is the seizing of thy Lord, when He  
 seizes the cities that are evildoing;  
 surely His seizing is painful, terrible.

105 Surely in that is a sign for him who fears  
 the chastisement in the world to come;  
 that is a day mankind are to be gathered to,  
 a day to witness,  
 and We shall not postpone it, save to  
 a term reckoned;  
 the day it comes, no soul shall speak save

by His leave; some of them shall be wretched  
and some happy.

As for the wretched, they shall be in the  
Fire, wherein there shall be for them  
moaning and sighing,  
therein dwelling forever, so long as  
the heavens and earth abide, save as thy  
Lord will; surely thy Lord accomplishes  
what He desires.

110 And as for the happy, they shall be in  
Paradise, therein dwelling forever,  
so long as the heavens and earth abide,  
save as thy Lord will—for a  
gift unbroken.

So be thou not in doubt concerning  
what these men serve; they serve only  
as their fathers served before; and We  
shall surely pay them in full their  
portion undiminished.

And We gave Moses the Book; and there was  
difference regarding it, and but for a word  
that preceded from thy Lord, it had been  
decided between them; and they are in doubt  
of it disquieting.

Surely each one of them—thy Lord will pay  
them in full for their works; He is aware of  
the things they do.

So go thou straight, as thou hast been  
commanded, and whoso repents with thee;  
and be you not insolent; surely He sees  
the things you do.

115 And lean not on the evildoers, so  
that the Fire touches you—you have no  
protectors apart from God—and then you  
will not be helped.

And perform the prayer at the two ends of the day  
and nigh of the night; surely the good deeds will

drive away the evil deeds. That is a remembrance  
unto the mindful.

And be thou patient; God will not leave to waste the  
wage of the good-doers.

Or if there had been, of the generations before  
you, men of a remainder forbidding corruption  
in the earth—except a few of those whom We  
delivered of them; but the evildoers  
followed the ease they were given to exult in  
and became sinners.

Yet thy Lord would never destroy the cities  
unjustly, while as yet their people were  
putting things right.

120 Had thy Lord willed, He would have made mankind  
one nation; but they continue in their differences  
excepting those on whom thy Lord has mercy.  
To that end He created them, and perfectly  
is fulfilled the word of thy Lord: 'I shall  
assuredly fill Gehenna with jinn and men  
all together.'

And all that We relate to thee of  
the tidings of the Messengers is that  
whereby We strengthen thy heart; in  
these there has come to thee the truth  
and an admonition, and a reminder  
to the believers.

And say to the unbelievers: 'Act you  
according to your station; we are acting.  
And watch and wait; we are also  
watching and waiting.'

To God belongs the Unseen in the heavens and the earth.  
To Him the whole matter shall be returned; so serve Him,  
and put thy trust in Him. Thy Lord is not heedless of  
the things you do.

## XII

### JOSEPH

In the Name of God, the Merciful, the Compassionate

#### *Alif Lam Ra*

Those are the signs of the Manifest Book.  
We have sent it down as an Arabic Koran;  
haply you will understand.

We will relate to thee the fairest of stories  
in that We have revealed to thee this Koran,  
though before it thou wast one of the heedless.

When Joseph said to his father, 'Father, I saw  
eleven stars, and the sun and the moon; I saw them  
bowing down before me.'

- 5 He said, 'O my son, relate not thy vision  
to thy brothers, lest they devise against thee  
some guile. Surely Satan is to man  
a manifest enemy.

So will thy Lord choose thee, and teach thee  
the interpretation of tales, and perfect His  
blessing upon thee and upon the House of Jacob,  
as He perfected it formerly on thy fathers  
Abraham and Isaac; surely thy Lord is  
All-knowing, All-wise.'

(In Joseph and his brethren were signs for those  
who ask questions.)

When they said, 'Surely Joseph and his brother  
are dearer to our father than we, though  
we are a band. Surely our father is  
in manifest error.

Kill you Joseph, or cast him forth into  
some land, that your father's face may be  
free for you, and thereafter you may be

a righteous people.'

- 10 One of them said, 'No, kill not Joseph,  
but cast him into the bottom of the pit  
and some traveller will pick him out,  
if you do aught.'

They said, 'Father, what ails thee, that thou  
trustest us not with Joseph? Surely we are his  
sincere well-wishers.

Send him forth with us tomorrow, to  
frolic and play; surely we shall be  
watching over him.'

He said, 'It grieves me that you should go with him,  
and I fear the wolf may eat him, while you  
are heedless of him.'

They said, 'If the wolf eats him, and we a band,  
then are we losers!'

- 15 So when they went with him, and agreed to put him  
in the bottom of the well, and We revealed to him,  
'Thou shalt tell them of this their doing  
when they are unaware.'

And they came to their father in the evening,  
and they were weeping.

They said, 'Father, we went running races, and  
left Joseph behind with our things; so the wolf  
ate him. But thou wouldst never believe us,  
though we spoke truly.'

And they brought his shirt with false blood on it.

He said, 'No; but your spirits tempted you  
to do somewhat. But come, sweet patience!

And God's succour is ever there to seek against  
that you describe.'

Then came travellers, and they sent one of them,  
a water-drawer, who let down his bucket.

'Good news!' he said. 'Here is a young man.'

So they hid him as merchandise; but God knew  
what they were doing.

- 20 Then they sold him for a paltry price, a  
handful of counted dirhams; for they set  
small store by him.

He that bought him, being of Egypt,  
said to his wife, 'Give him goodly lodging,  
and it may be that he will profit us,  
or we may take him for our own son.'

So We established Joseph in the land, and  
that We might teach him the interpretation  
of tales. God prevails in His purpose, but  
most men know not.

And when he was fully grown, We gave him  
judgment and knowledge. Even so We recompense  
the good-doers.

Now the woman in whose house he was  
solicited him, and closed the doors on them.  
'Come,' she said, 'take me!' 'God be my refuge,'  
he said. 'Surely my lord has given me  
a goodly lodging. Surely the evildoers  
do not prosper.'

For she desired him; and he would have taken her,  
but that he saw the proof of his Lord.

So was it, that We might turn away from him  
evil and abomination; he was one of

Our devoted servants.

25 They raced to the door; and she tore his shirt  
from behind. They encountered her master  
by the door. She said, 'What is the recompense  
of him who purposes evil against thy folk,  
but that he should be imprisoned, or  
a painful chastisement?'

Said he, 'It was she that solicited me';  
and a witness of her folk bore witness,  
'If his shirt has been torn from before  
then she has spoken truly, and he is  
one of the liars;

but if it be that his shirt has been torn  
from behind, then she has lied, and he is  
one of the truthful.'

When he saw his shirt was torn from behind  
he said, 'This is of your women's guile; surely

your guile is great.

Joseph, turn away from this; and thou, woman, ask forgiveness of thy crime; surely thou art one of the sinners.'

- 30 Certain women that were in the city said, 'The Governor's wife has been soliciting her page; he smote her heart with love; we see her in manifest error.'

When she heard their sly whispers, she sent to them, and made ready for them a repast, then she gave to each one of them a knife.

'Come forth, attend to them,' she said.

And when they saw him, they so admired him that they cut their hands, saying, 'God save us! This is no mortal; he is no other but a noble angel.'

'So now you see,' she said. 'This is he you blamed me for. Yes, I solicited him, but he abstained. Yet if he will not do what I command him, he shall be imprisoned, and be one of the humbled.'

He said, 'My Lord, prison is dearer to me than that they call me to; yet if Thou turnest not from me their guile, then I shall yearn towards them, and so become one of the ignorant.'

So his Lord answered him, and He turned away from him their guile; surely He is the All-hearing, the All-knowing.

- 35 Then it seemed good to them, after they had seen the signs, that they should imprison him for a while.

And there entered the prison with him two youths. Said one of them, 'I dreamed that I was pressing grapes.' Said the other, 'I dreamed that I was carrying on my head bread, that birds were eating of. Tell us its interpretation; we see that thou art of the good-doers.'



He said, 'No food shall come to you  
for your sustenance, but ere it comes to you  
I shall tell you its interpretation.

That I shall tell you is of what God  
has taught me. I have forsaken the creed  
of a people who believe not in God  
and who moreover are unbelievers in  
the world to come.

And I have followed the creed of my fathers,  
Abraham, Isaac and Jacob. Not ours is it  
to associate aught with God. That is of God's  
bounty to us, and to men; but most men  
are not thankful.

Say, which is better, my fellow-prisoners—  
many gods at variance, or God the One,  
the Omnipotent?

- 40 That which you serve, apart from Him, is  
nothing but names yourselves have named,  
you and your fathers; God has sent down  
no authority touching them. Judgment  
belongs only to God; He has commanded  
that you shall not serve any but Him.  
That is the right religion; but  
most men know not.

Fellow-prisoners, as for one of you, he shall  
pour wine for his lord; as for the other,  
he shall be crucified, and birds will eat  
of his head. The matter is decided  
whereon you enquire.'

Then he said to the one he deemed  
should be saved of the two, 'Mention me  
in thy lord's presence.' But Satan caused him  
to forget to mention him to his master,  
so that he continued in the prison  
for certain years.

And the king said, 'I saw in a dream  
seven fat kine, and seven lean ones  
devouring them; likewise seven green ears

of corn, and seven withered. My counsellors,  
pronounce to me upon my dream, if you are  
expounders of dreams.'

'A hotchpotch of nightmares!' they said.

'We know nothing of the interpretation  
of nightmares.'

- 45 Then said the one who had been delivered,  
remembering after a time, 'I will  
myself tell you its interpretation;  
so send me forth.'

'Joseph, thou true man, pronounce to us  
regarding seven fat kine, that seven lean ones  
were devouring, seven green ears of corn, and  
seven withered; haply I shall return to the men,  
haply they will know.'

He said, 'You shall sow seven years  
after your wont; what you have harvested  
leave in the ear, excepting a little  
whereof you eat.

Then thereafter there shall come upon you  
seven hard years, that shall devour what  
you have laid up for them, all but a little  
you keep in store.

Then thereafter there shall come a year  
wherein the people will be succoured  
and press in season.'

- 50 The king said, 'Bring him to me!' And  
when the messenger came to him, he  
said, 'Return unto thy lord, and ask  
of him, "What of the women who cut  
their hands?" Surely my Lord has knowledge  
of their guile.'

'What was your business, women,' he said,  
'when you solicited Joseph?' 'God save us!'  
they said. 'We know no evil against him.'  
The Governor's wife said, 'Now the truth

is at last discovered; I solicited him; he  
is a truthful man.'

'That, so that he may know I betrayed him not  
secretly, and that God guides not the guile  
of the treacherous.

Yet I claim not that my soul was innocent—  
surely the soul of man incites to evil—  
except inasmuch as my Lord had mercy;  
truly my Lord is All-forgiving,  
All-compassionate.'

The king said, 'Bring him to me! I would  
attach him to my person.' Then, when he  
had spoken with him, he said, 'Today  
thou art established firmly in our favour  
and in our trust.'

55 He said, 'Set me over the land's storehouses; I  
am a knowing guardian.'

So We established Joseph in the land, to  
make his dwelling there wherever he would.  
We visit with Our mercy whomsoever We  
will, and We leave not to waste the wage  
of the good-doers.

Yet is the wage of the world to come better  
for those who believe, and are godfearing.

And the brethren of Joseph came, and  
entered unto him, and he knew them, but  
they knew him not.

When he had equipped them with their equipment  
he said, 'Bring me a certain brother of yours  
from your father. Do you not see  
that I fill up the measure, and am  
the best of hosts?

60 But if you bring him not to me, there shall  
be no measure for you with me, neither shall  
you come nigh me.'

They said, 'We will solicit him of our father;  
that we will do.'

He said to his pages, 'Put their merchandise

in their saddlebags; haply they will recognize it  
when they have turned to their people; haply  
they will return.'

So, when they had returned to their father,  
they said, 'Father, the measure was denied  
to us; so send with us our brother, that we  
may obtain the measure; surely we shall be  
watching over him.'

He said, 'And shall I entrust him to you  
otherwise than as I entrusted before  
his brother to you? Why, God is the best  
guardian, and He is the most merciful  
of the merciful.'

65 And when they opened their things, they found  
their merchandise, restored to them. 'Father,'  
they said, 'what more should we desire?  
See, our merchandise here is restored to us.  
We shall get provision for our family,  
and we shall be watching over our brother;  
we shall obtain an extra camel's load—that  
is an easy measure.'

He said, 'Never will I send him with you  
until you bring me a solemn pledge by God  
that you will surely bring him back to me  
unless it be that you are encompassed.'

When they had brought him their solemn pledge  
he said, 'God shall be Guardian  
over what we say.'

He also said, 'O my sons, enter not  
by one door; enter by separate doors.

Yet I cannot avail you anything  
against God; judgment belongs not to any  
but God. In Him I have put my trust;  
and in Him let all put their trust  
who put their trust.'

And when they entered after the manner  
their father commanded them, it availed them  
nothing against God; but it was a need

in Jacob's soul that he so satisfied.  
Verily he was possessed of a knowledge  
for that We had taught him; but  
most men know not.

And when they entered unto Joseph, he said,  
taking his brother into his arms,  
'I am thy brother; so do not despair of  
that they have done.'

70 Then, when he had equipped them with  
their equipment, he put his drinking-cup  
into the saddlebag of his brother.

Then a herald proclaimed, 'Ho, cameleers,  
you are robbers!'

They said, turning to them, 'What is it that  
you are missing?'

They said, 'We are missing the king's goblet.  
Whoever brings it shall receive a camel's load;  
that I guarantee.'

'By God,' they said, 'you know well that we  
came not to work corruption in the land.

We are not robbers.'

They said, 'And what shall be its recompense  
if you are liars?'

75 They said, 'This shall be its recompense—  
in whoever's saddlebag the goblet is found,  
he shall be its recompense. So we recompense  
the evildoers.'

So he made beginning with their sacks, before  
his brother's sack, then he pulled it out  
of his brother's sack. So We contrived  
for Joseph's sake; he could not have taken his  
brother, according to the king's doom, except  
that God willed. Whomsoever We will, We  
raise in rank; over every man of knowledge  
is One who knows.

They said, 'If he is a thief, a brother of his  
was a thief before.' But Joseph secreted it  
in his soul and disclosed it not to them, saying,  
'You are in a worse case; God knows very well

what you are describing.'

They said, 'Mighty prince, he has a father, aged and great with years; so take one of us in his place; we see that thou art one of the good-doers.'

He said, 'God forbid that we should take any other but him in whose possession we found the goods; for if we did so, we would be evildoers.'

- 80 When they despaired of moving him, they conferred privily apart. Said the eldest of them, 'Do you not know how your father has taken a solemn pledge from you by God, and aforetime you failed regarding Joseph? Never will I quit this land, until my father gives me leave, or God judges in my favour; He is the best of judges.

Return you all to your father, and say, "Father, thy son stole; we do not testify except that we know; we were no guardians of the Unseen.

Enquire of the city wherein we were, and the caravan in which we approached; surely we are truthful men".'

'No!' he said. 'But your spirits tempted you to do somewhat. But come, sweet patience! Haply God will bring them all to me; He is the All-knowing, the All-wise.'

And he turned away from them, and said, 'Ah, woe is me for Joseph!' And his eyes turned white because of the sorrow that he choked within him.

- 85 'By God,' they said, 'thou wilt never cease mentioning Joseph till thou art consumed, or among the perishing.'

He said, 'I make complaint of my anguish and my sorrow unto God; I know from God that you know not.

Depart, my sons, and search out tidings  
of Joseph and his brother. Do not despair  
of God's comfort; of God's comfort  
no man despairs, excepting the people  
of the unbelievers.'

So, when they entered unto him, they said,  
'O mighty prince, affliction has visited us  
and our people. We come with merchandise  
of scant worth. Fill up to us the measure,  
and be charitable to us; surely God recompenses  
the charitable.'

He said, 'Are you aware of what you did  
with Joseph and his brother, when you  
were ignorant?'

90 They said, 'Why, art thou indeed Joseph?'  
'I am Joseph,' he said. 'This is my brother.  
God has indeed been gracious unto us.  
Whosoever fears God, and is patient—  
surely God leaves not to waste the wage  
of the good-doers.'

'By God,' they said, 'God has indeed  
preferred thee above us, and certainly  
we have been sinful.'

He said, 'No reproach this day shall be on you;  
God will forgive you; He is the most merciful  
of the merciful.'

Go, take this shirt, and do you cast it  
on my father's face, and he shall recover  
his sight; then bring me your family  
all together.'

So, when the caravan set forth, their father  
said, 'Surely I perceive Joseph's scent, unless  
you think me doting.'

95 They said, 'By God, thou art certainly in  
thy ancient error.'

But when the bearer of good tidings came

to him, and laid it on his face, forthwith  
he saw once again.

He said, 'Did I not tell you I know from God  
that you know not?'

They said, 'Our father, ask forgiveness  
of our crimes for us; for certainly  
we have been sinful.'

He said, 'Assuredly I will ask my Lord  
to forgive you; He is the All-forgiving,  
the All-compassionate.'

- 100 So, when they entered unto Joseph,  
he took his father and mother into his arms  
saying, 'Enter you into Egypt, if God will,  
in security.'
- And he lifted his father and mother  
upon the throne; and the others fell down  
prostrate before him. 'See, father,' he said,  
'this is the interpretation of my vision  
of long ago; my Lord has made it true.  
He was good to me when He brought me forth  
from the prison, and again when He  
brought you out of the desert, after that  
Satan set at variance me and my brethren.  
My Lord is gentle to what He will; He is  
the All-knowing, the All-wise.  
O my Lord, Thou hast given me to rule,  
and Thou hast taught me the interpretation  
of tales. O Thou, the Originator of the  
heavens and earth, Thou art my Protector  
in this world and the next. O receive me  
to Thee in true submission, and join me  
with the righteous.'

That is of the tidings of the Unseen that  
We reveal to thee; thou wast not with them  
when they agreed upon their plan, devising.  
Yet, be thou ever so eager, the most part of  
men believe not.



Thou askest of them no wage for it;  
it is nothing but a reminder  
unto all beings.

105 How many a sign there is in the heavens  
and in the earth that they pass by, turning  
away from it!

And the most part of them believe not in God,  
but they associate  
other gods with Him. Do they feel secure  
that there shall come upon them no enveloping  
of the chastisement of God, or that the  
Hour shall not come upon them suddenly  
when they are unaware?

Say: 'This is my way.  
I call to God with sure knowledge,  
I and whoever follows after me.  
To God be glory! And I am not  
among the idolaters.'

We sent not forth any before thee, but  
men We revealed to of the people living  
in the cities. Have they not journeyed  
in the land? Have they not beheld  
how was the end of those before them? Surely  
the abode of the world to come is better  
for those that are godfearing. What,  
do you not understand?

110 Till, when the Messengers despaired, deeming  
they were counted liars, Our help came to them  
and whosoever We willed was delivered. Our  
might will never be turned back from the people  
of the sinners.

In their stories is surely a lesson to  
men possessed of minds; it is not a tale  
forged, but a confirmation of what is before  
it, and a distinguishing of every thing,  
and a guidance, and a mercy to a people  
who believe.

# XIII

## THUNDER

In the Name of God, the Merciful, the Compassionate

### *Alif Lam Mim Ra*

Those are the signs of the Book;  
and that which has been sent down to thee  
from thy Lord is the truth, but most men  
do not believe.

God is He who raised up the heavens  
without pillars you can see,  
then He sat Himself upon the Throne.  
He subjected the sun and the moon,  
each one running to a term stated.  
He directs the affair; He  
distinguishes the signs;  
haply you will have faith in the encounter  
with your Lord.

It is He who stretched out the earth  
and set therein  
firm mountains and rivers,  
and of every fruit He placed there two kinds,  
covering the day with the night.  
Surely in that are signs for a people who reflect.  
And on the earth are tracts neighbouring  
each to each,  
and gardens of vines,  
and fields sown,  
and palms in pairs, and palms single,  
watered with one water;  
and some of them We prefer in produce  
above others.  
Surely in that are signs for a people who understand,

- 5 If thou wouldst wonder, surely wonderful  
is their saying, 'What, when we are dust  
shall we indeed then be raised up again  
in new creation?'  
Those are they that disbelieve in their  
Lord; those—on their necks are fetters;  
those shall be the inhabitants of the Fire,  
therein dwelling forever.  
They would have thee hasten the evil ere the good;  
yet there have passed away before them examples.  
Thy Lord is forgiving to men, for all their evil-doing,  
and thy Lord is terrible in retribution.

The unbelievers say, 'Why has a sign not been  
sent down upon him from his Lord?' Thou art only  
a warner, and a guide to every people.

- 10 God knows what every female bears,  
and the wombs' shrinking and swelling;  
everything with Him has its measure—  
the Knower of the unseen and the visible,  
the All-great, the All-exalted.  
Alike of you is he who conceals his  
saying, and he who proclaims it, he  
who hides himself in the night, and  
he who sallies by day;  
he has attendant angels, before him and behind him,  
watching over him by God's command.  
God changes not what is in a people, until they  
change what is in themselves.  
Whensoever God desires evil for a people, there is  
no turning it back;  
apart from Him, they have no protector.

It is He who shows you the lightning, for fear and hope,  
and produces the heavy clouds;  
the thunder proclaims His praise, and the angels,  
in awe of Him.

# THUNDER

He looses the thunderbolts, and smites with them  
 whomsoever He will; yet they  
 dispute about God, who is mighty in power.  
 To Him is the call of truth;  
 and those upon whom they call, apart from Him,  
 answer them nothing,  
 but it is as a man who stretches out his hands to water  
 that it may reach his mouth,  
 and it reaches it not. The prayer of the unbelievers  
 goes only astray.

- 15 To God bow all who are in the heavens and the earth,  
 willingly or unwillingly,  
 as do their shadows also in the mornings and the evenings.

Say: 'Who is the Lord of the heavens and of the earth?'

Say: 'God.'

Say: 'Then have you taken unto you others beside Him  
 to be your protectors, even  
 such as have no power to profit or hurt themselves?'

Say: 'Are the blind and the seeing man  
 equal, or are the shadows and the light equal?'

Or have they ascribed to God  
 associates who created as He created, so that creation  
 is all alike to them?'

Say: 'God is the Creator of everything, and He is  
 the One, the Omnipotent.'

He sends down out of heaven water,  
 and the wadis flow each in its measure,  
 and the torrent carries a swelling scum;  
 and out of that over which they kindle  
 fire, being desirous of ornament or ware,  
 out of that rises a scum the like of it.  
 So God strikes both the true and the false.  
 As for the scum, it vanishes as jetsam,  
 and what profits men abides in the earth.  
 Even so God strikes His similitudes.  
 For those who answer their Lord, the reward  
 most fair; and those who answer Him not—

if they possessed all that is in the earth,  
and the like of it with it, they would  
offer it for their ransom. Those—  
theirs shall be the evil reckoning,  
and their refuge shall be Gehenna—  
an evil cradling!

What, is he who knows what is sent down to thee  
from thy Lord is the truth, like him who is blind?

- Only men possessed of minds remember;  
20 who fulfil God's covenant, and break not the compact,  
who join what God has commanded shall be joined,  
and fear their Lord, and dread the evil reckoning,  
patient men, desirous of the Face of their Lord,  
who perform the prayer, and expend of that  
We have provided them, secretly and in public,  
and who avert evil with good—theirs shall be  
the Ultimate Abode,

Gardens of Eden which they shall enter;  
and those who were righteous of their fathers,  
and their wives, and their seed, shall enter them,  
and the angels shall enter unto them  
from every gate:

'Peace be upon you, for that you were patient.'

Fair is the Ultimate Abode.

- 25 And those who break the covenant of God  
after His compact, and who snap what God  
has commanded to be joined, and who work  
corruption in the earth—theirs shall be the curse,  
and theirs the Evil Abode.

God outspreads and straitens His provision  
unto whomsoever He will. They rejoice in  
this present life; and this present life,  
beside the world to come, is naught but  
passing enjoyment.

The unbelievers say, 'Why has a sign not  
been sent down upon him from his Lord?'  
Say: 'God leads astray whomsoever He will,

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and He guides to Him all who are penitent.'  
Those who believe, their hearts being at rest  
in God's remembrance—in God's remembrance  
are at rest the hearts of those who believe  
and do righteous deeds; theirs is blessedness  
and a fair resort.

Thus We have sent thee among a nation before  
which other nations have passed away, to  
recite to them that We have revealed to thee;  
and yet they disbelieve in the All-merciful.

Say:

'He is my Lord—  
there is no god but He. In  
Him I have put my trust,  
and to Him I turn.'

- 30 If only a Koran whereby the mountains were  
set in motion, or the earth were cleft, or  
the dead were spoken to—nay, but God's  
is the affair altogether. Did not the  
believers know that, if God had willed, He  
would have guided men all together? And  
still the unbelievers are smitten by a  
shattering for what they wrought, or it  
alights nigh their habitation, until God's  
promise comes; and God will not fail the tryst.  
Messengers indeed were scoffed at before thee,  
and I respited the unbelievers; then I seized  
them—and how was my retribution?

What, He who stands over every soul for what  
it has earned?—And yet they ascribe  
to God associates. Say: 'Name them! Or  
will you tell Him what He knows not in the  
earth? Or in apparent words?' Nay; but  
decked out fair to the unbelievers is  
their devising, and they are barred from  
the way; and whomsoever God leads astray,  
no guide has he.

For them is chastisement in the present life;  
and the chastisement of the world to come is  
yet more grievous; they have none to defend  
them from God.

- 35 The likeness of Paradise, that is promised  
to the godfearing: beneath it rivers flow,  
its produce is eternal, and its shade.  
That is the requital of the godfearing;  
and the requital of the unbelievers is—  
the Fire!

And those to whom We have given the Book  
rejoice in what is sent down unto thee;  
and of the parties some reject some of it.

Say: 'I have only been commanded  
to serve God, and not to associate  
aught with Him. To Him I call, and  
to Him I turn.'

Even so We have sent it down as an  
Arabic judgment. And if thou dost  
follow their caprices, after the  
knowledge that has come to thee,  
thou shalt have no protector against  
God, and no defender.

And We sent Messengers before thee, and We  
assigned to them wives, and seed; and it was  
not for any Messengers to bring a sign, but  
by God's leave. Every term has a Book.

God blots out, and He establishes  
whatsoever He will; and with Him is the  
Essence of the Book.

- 40 Whether We show thee a part of that We  
promise them, or We call thee to Us, it is  
thine only to deliver the Message, and  
Ours the reckoning.

Have they not seen how We come to the land  
diminishing it in its extremities? God  
judges; none repels His judgment; He is swift  
at the reckoning.

#### THUNDER

Those that were before them devised; but God's  
is the devising altogether. He knows what  
every soul earns. The unbelievers shall  
assuredly know whose will be the Ultimate  
Abode.

The unbelievers say, 'Thou art not an Envoy.'  
Say: 'God suffices as a witness between me and  
you, and whosoever possesses knowledge of  
the Book.'



## XIV

### ABRAHAM

In the Name of God, the Merciful, the Compassionate

#### *Alif Lam Ra*

A Book We have sent down to thee  
that thou mayest bring forth mankind  
from the shadows to the light  
by the leave of their Lord,  
to the path of the All-mighty, the All-laudable,  
God, to whom belongs  
all that is in the heavens and all that is in the earth.  
And woe to the unbelievers  
for a terrible chastisement,  
such as prefer the present life over the world to come,  
and bar from God's way, desiring to make it crooked—  
they are in far error. And  
We have sent no Messenger  
save with the tongue of his people,  
that he might make all clear to them;  
then God leads astray whomsoever He will, and  
He guides whomsoever He will; and He is  
the All-mighty, the All-wise.

5       And We sent Moses with Our signs—  
          'Bring forth thy people  
          from the shadows to the light  
and remind thou them of the Days of God.'  
Surely in that are signs for every man  
          enduring, thankful!

And when Moses said to his people,  
'Remember God's blessing upon you  
when He delivered you from the folk  
of Pharaoh, who were visiting you with

evil chastisement, slaughtering your sons, and sparing your women—and in that was a grievous trial from your Lord. And when your Lord proclaimed, "If you are thankful, surely I will increase you, but if you are thankless My chastisement is surely terrible." ' And Moses said, 'If you are thankless, you and whoso is on earth, all together, yet assuredly God is All-sufficient, All-laudable.'

10 Has there not come to you the tidings of those who were before you—the people of Noah, Ad, Thamood, and of those after them whom none knows but God? Their Messengers came to them with the clear signs; but they thrust their hands into their mouths, saying, 'We certainly disbelieve in the Message you have been sent with, and we are in doubt, concerning that you call us unto, disquieting.'

Their Messengers said, 'Is there any doubt regarding God, the Originator of the heavens and the earth, who calls you so that He may forgive you your sins, and defer you to a term stated?' They said, 'You are nothing but mortals, like us; you desire to bar us from that our fathers served; then bring us a manifest authority.' Their Messengers said to them, 'We are nothing but mortals, like you; but God is gracious unto whomsoever He will of His servants. It is not for us to bring you an authority save by the leave of God; and in God let the believers put all their trust.

15 And why should we not put our trust in God, seeing that He has guided us in our ways? We will surely endure

patiently, whatever you hurt us; and in God  
 let all put their trust who put their trust.'  
 The unbelievers said to their Messengers,  
 'We will assuredly expel you from our land,  
 or you will surely return into our creed.'  
 Then did their Lord reveal unto them:  
 'We will surely destroy the evildoers,  
 and We will surely make you to dwell  
 in the land after them—that, for him  
 who fears My station and fears My threat.'  
 They sought a judgment; then was disappointed  
 every froward tyrant—beyond him Gehenna,  
 and he is given to drink of oozing pus,  
 20 the which he gulps, and can scarce swallow,  
 and death comes upon him from every side,  
 yet he cannot die; and still beyond him is  
 a harsh chastisement.

The likeness of those who disbelieve in their Lord:  
 their works are as ashes,  
 whereon the wind blows strong  
 upon a tempestuous day;  
 they have no power over that they have earned—  
 that is the far error!  
 Hast thou not seen that God created  
 the heavens and the earth in truth?  
 If He will, He can put you away  
 and bring a new creation; that  
 is surely no great matter for God.

They sally forth unto God, all together;  
 then say the weak to those who waxed proud,  
 'We were your followers; will you avail us  
 against the chastisement of God anything?'  
 25 They say, 'If God had guided us, we  
 would have guided you. Alike it is for us  
 whether we cannot endure, or whether  
 we are patient; we have no asylum.'  
 And Satan says, when the issue is decided,

'God surely promised you a true promise;  
and I promised you, then I failed you,  
for I had no authority over you, but  
that I called you, and you answered me.  
So do not blame me, but blame yourselves;  
I cannot aid you, neither can you aid me.  
I disbelieved in your associating me with  
God aforetime.'

As for the evildoers, for them awaits a  
painful chastisement;  
but as for those who believe, and do deeds  
of righteousness, they shall be admitted  
to gardens underneath which rivers flow,  
therein dwelling forever,  
by the leave of their Lord, their greeting  
therein: 'Peace!'

30

Hast thou not seen how God has struck  
a similitude? A good word  
is as a good tree—  
its roots are firm,  
and its branches are in heaven;  
it gives its produce every season  
by the leave of its Lord.  
So God strikes similitudes for men;  
haply they will remember.  
And the likeness of a corrupt word  
is as a corrupt tree—  
uprooted from the earth,  
having no stablishment.

God confirms those who believe with  
the firm word, in the present life  
and in the world to come;  
and God leads astray the evildoers;  
and God does what He will.

Hast thou not seen those who exchanged  
the bounty of God with unthankfulness,  
and caused their people to dwell in  
the abode of ruin?—

Gehenna, wherein they are roasted;  
an evil stablishment!

35

And they set up compeers to God, that  
they might lead astray from His way.  
Say: 'Take your joy! Your homecoming  
shall be—the Fire!'

Say to My servants who believe, that  
they perform the prayer, and expend of  
that We have provided them, secretly  
and in public, before a day comes  
wherein shall be neither bargaining  
nor befriending.

It is God who created the heavens and the earth,  
and sent down out of heaven water  
wherewith He brought forth fruits to be your sustenance.

And He subjected to you the ships  
to run upon the sea at His commandment;  
and He subjected to you the rivers  
and He subjected to you the sun and moon  
constant upon their courses,  
and He subjected to you the night and day,  
and gave you of all you asked Him.  
If you count God's blessing, you will never number it;  
surely man is sinful, unthankful!

And when Abraham said, 'My Lord,  
make this land secure, and turn me  
and my sons away from serving idols;  
my Lord, they have led astray many men.  
Then whoso follows me belongs to me;  
and whoso rebels against me, surely Thou  
art All-forgiving, All-compassionate.

40

Our Lord, I have made some of my seed to  
dwell in a valley where is no sown land  
by Thy Holy House; Our Lord, let them  
perform the prayer, and make hearts of  
men yearn towards them, and provide them

with fruits; haply they will be thankful.  
 Our Lord, Thou knowest what we keep secret  
 and what we publish; from God nothing  
 whatever is hidden in earth and heaven.  
 Praise be to God, who has given me,  
 though I am old, Ishmael and Isaac;  
 surely my Lord hears the petition.  
 My Lord, make me a performer of the  
 prayer, and of my seed. Our Lord,  
 and receive my petition. Our Lord,  
 forgive Thou me and my parents, and  
 the believers, upon the day when  
 the reckoning shall come to pass.'

Deem not that God is heedless of what the evildoers work;  
 He is only deferring them to a day when eyes shall stare,  
 when they shall run with necks outstretched and heads erect,  
 their glances never returned on themselves, their hearts void.  
 And warn mankind of the day when the chastisement comes  
 [on them,

- 45 And those who did evil shall say, 'Our Lord, defer us  
 to a near term, and we will answer Thy call, and follow  
 the Messengers.' 'Ah, but did you not swear aforetime  
 there should be no removing for you? And you dwelt  
 in the dwelling-places of those who wronged themselves,  
 and it became clear to you how We did with them, and  
 how We struck similitudes for you. They devised  
 their devising, and their devising is known to God,  
 though their devising were such as to remove mountains.'  
 So do not deem that God will fail in His promise to  
 His Messengers; surely God is All-mighty, Vengeful.  
 Upon the day the earth shall be changed to other than the  
 [earth,  
 and the heavens and they sally forth unto God,  
 the One, the Omnipotent.

- 50 And thou shalt see the sinners that day coupled in fetters,  
 of pitch their shirts, their faces enveloped by the Fire,  
 that God may recompense every soul for its earnings; surely  
 God is swift at the reckoning.

THE KORAN INTERPRETED

This is a Message to be delivered to mankind  
that they may be warned by it,  
and that they may know that He  
is One God,  
and that all possessed of minds may remember.

# XV

## EL-HIJR

In the Name of God, the Merciful, the Compassionate

*Alif Lam Ra*

Those are the signs of the Book  
and of a manifest Koran.

Perchance the unbelievers will wish that  
they had surrendered:  
leave them to eat, and to take their joy,  
and to be bemused by hope; certainly  
they will soon know!  
Never a city have We destroyed, but it  
had a known decree,  
5 and no nation outstrips its term, nor  
do they put it back.

They say:  
‘Thou, upon whom the Remembrance is sent down,  
thou art assuredly possessed!  
Why dost thou not bring the angels unto us, if  
thou speakest truly?’  
We send not down the angels, save with truth;  
then they would not be respited.  
It is We who have sent down the Remembrance,  
and We watch over it.  
10 Indeed, We sent Messengers before thee, among  
the factions of the ancients,  
and not a single Messenger came to them, but  
they mocked at him;  
even so We cause it to enter into the hearts  
of the sinners—  
they believe not in it, though the wont of the  
ancients is already gone.



Though We opened to them a gate in heaven, and  
 still they mounted through it,  
 15 yet would they say, 'Our eyes have been dazzled;  
 nay, we are a people bewitched!'

We have set in heaven constellations  
 and decked them out fair to the beholders,  
 and guarded them from every accursed Satan  
 excepting such as listens by stealth—  
 and he is pursued by a manifest flame.  
 And the earth—We stretched it forth, and cast  
 on it firm mountains,  
 and We caused to grow therein of every thing  
 justly weighed, and  
 20 there appointed for you livelihood, and for those  
 you provide not for.

Naught is there, but its treasures are with Us,  
 and We send it not down  
 but in a known measure.  
 And We loose the winds fertilising,  
 and We send down out of heaven water,  
 then We give it to you to drink, and  
 you are not its treasurers. It is  
 We who give life, and make to die,  
 and it is We who are the inheritors.  
 We know the ones of you who press forward, and  
 We know the laggards;  
 25 and it is thy Lord shall muster them, and He is  
 All-wise, All-knowing.

Surely We created man of a clay  
 of mud moulded,  
 and the jinn created We before  
 of fire flaming.  
 And when thy Lord said to the angels,  
 'See, I am creating a mortal of a clay  
 of mud moulded.  
 When I have shaped him, and breathed My spirit in  
 him, fall you down, bowing before him!'

- 30 Then the angels bowed themselves  
all together,  
save Iblis; he refused to be among  
those bowing.  
Said He, 'What ails thee, Iblis, that  
thou art not among those bowing?'  
Said he, 'I would never bow myself  
before a mortal  
whom Thou hast created of a clay  
of mud moulded.'  
Said He, 'Then go thou forth hence;  
thou art accursed.
- 35 Upon thee shall rest the curse, till  
the Day of Doom.'  
Said he, 'My Lord, respite me till the day  
they shall be raised.'  
Said He, 'Thou art among the ones  
that are respited unto the day  
of a known time.'  
Said he, 'My Lord, for Thy perverting me  
I shall deck all fair  
to them in the earth,  
and I shall pervert them, all together,
- 40 excepting those Thy servants among them  
that are devoted.'  
Said He, 'This is for Me a straight path:  
over My servants  
thou shalt have no authority, except those  
that follow thee,  
being perverse;  
Gehenna shall be their promised land  
all together.  
Seven gates it has, and unto each gate  
a set portion  
of them belongs.'
- 45 But the godfearing shall be amidst gardens  
and fountains:  
'Enter you them, in peace and security!'  
We shall strip away all rancour that is

THE KORAN INTERPRETED

in their breasts;  
as brothers they shall be upon couches  
set face to face;  
no fatigue there shall smite them, neither  
shall they ever be driven forth from there.

Tell My servants

50 I am the All-forgiving, the All-compassionate,  
and that My chastisement  
is the painful chastisement.

And tell them of the guests of Abraham,  
when they entered unto him, saying,  
'Peace!' He said, 'Behold, we are  
afraid of you.' They said, 'Be not  
afraid; behold, we give thee good tidings  
of a cunning boy.' He said, 'What,  
do you give me good tidings, though  
old age has smitten me? Of what do you  
55 give me good tidings?' They said, 'We  
give thee good tidings of truth. Be not  
of those that despair.' He said, 'And who  
despairs of the mercy of his Lord,  
excepting those that are astray?'  
He said, 'And what is your business,  
envoys?' They said, 'We have been sent  
unto a people of sinners, excepting  
the folk of Lot; them we shall deliver  
60 all together, excepting his wife—  
we have decreed, she shall surely be  
of those that tarry.' So, when the envoys  
came to the folk of Lot, he said,  
'Surely you are a people unknown to me!'  
They said, 'Nay, but we have brought thee  
that concerning which they were doubting.  
We have come to thee with the truth,  
and assuredly we speak truly.  
65 So set forth, thou with thy family,  
in a watch of the night, and follow  
after the backs of them, and let not

any one of you turn round; and depart  
unto the place you are commanded.'

And We decreed for him that commandment,  
that the last remnant of those should be  
cut off in the morning. And the people  
of the city came rejoicing. He said,  
'These are my guests; put me not to shame,  
and fear God, and do not degrade me.'

70 They said, 'Have we not forbidden thee all  
beings?' He said, 'These are my daughters,  
if you would be doing.' By thy life,  
they wandered blindly in their dazzlement,  
and the Cry seized them at the sunrise,  
and We turned it uppermost nethermost  
and rained on it stones of baked clay.

75 Surely in that are signs for such as mark;  
surely it is on a way yet remaining;  
surely in that is a sign for believers.

Certainly the dwellers in the Thicket were evildoers,  
and We took vengeance on them. The two of them were  
upon a roadway manifest.

80 The dwellers in El-Hijr cried lies  
to the Envoys. We brought them Our  
signs, and they turned away from them.  
They were hewing the mountains into  
houses, therein dwelling securely;  
and the Cry seized them in the morning;  
that they earned did not avail them.

85 We created not the heavens and the earth, and all  
that is between them, save in truth. Surely the Hour  
is coming; so pardon thou, with a gracious pardoning.  
Surely thy Lord, He is the All-creator, the All-knowing.

We have given thee seven of the oft-repeated,  
and the mighty Koran.

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Stretch not thine eyes to that We have given  
pairs of them to enjoy;  
and do not sorrow for them, and lower thy wing  
unto the believers,  
and say, 'Surely, I am the manifest warner.'

90       So We sent it down  
to the partitioners, who have broken the Koran  
into fragments.  
Now by thy Lord, We shall surely question them  
all together  
concerning that they were doing. So shout that  
thou art commanded  
and turn thou away from the idolaters.

95       We suffice thee  
against the mockers, even against those who  
set up with God  
another god. Certainly they will soon know!  
We know indeed  
thy breast is straitened by the things they say.

Proclaim thy Lord's praise,  
and be of those that bow,  
and serve thy Lord, until  
the Certain comes to thee.

XVI

THE BEE

In the Name of God, the Merciful, the Compassionate

God's command comes;  
so seek not to hasten it.

Glory be to Him!

High be He exalted above that they associate with Him!  
He sends down the angels with the Spirit of His command  
upon whomsoever He will among His servants, saying:

Give you warning  
that there is no God but I;  
so fear you Me!

He created the heavens and the earth in truth;  
high be He exalted above that they associate with Him!  
He created man of a sperm-drop; and, behold,  
he is a manifest adversary. And the cattle—

- 5 He created them for you; in them is warmth, and uses  
various, and of them you eat, and there is beauty  
in them for you, when you bring them home to rest  
and when you drive them forth abroad to pasture;  
and they bear your loads unto a land that you  
never would reach, excepting with great distress.  
Surely your Lord is All-clement, All-compassionate.  
And horses, and mules, and asses, for you to ride,  
and as an adornment; and He creates what you know not.

God's it is to show the way;  
and some do swerve from it.  
If He willed, He would have  
guided you all together.

- 10 It is He who sends down to you out of heaven water  
of which you have to drink,

and of which trees, for you to pasture your herds,  
and thereby He brings forth  
for you crops, and olives, and palms, and vines,  
and all manner of fruit.

Surely in that is a sign for a people who reflect.  
And He subjected to you the night and day, and  
the sun and moon; and the stars are subjected  
by His command.

Surely in that are signs for a people who understand.  
And that which He has multiplied for you in the earth  
of diverse hues.

Surely in that is a sign for a people who remember.  
It is He who subjected to you the sea, that you  
may eat of it

fresh flesh, and bring forth out of it ornaments  
for you to wear;  
and thou mayest see the ships cleaving through it;  
and that you may seek

of His bounty, and so haply you will be thankful.  
15 And He cast on the earth firm mountains, lest it  
shake with you,

and rivers and ways; so haply you will be guided;  
and waymarks; and by the stars they are guided.

Is He who creates as  
he who does not create? Will you not remember?  
If you count God's blessing, you will never number it;  
surely God is All-forgiving, All-compassionate.

And God knows what you keep secret  
and what you publish.

20 And those they call upon, apart from God,  
created nothing, and themselves are created,  
dead, not alive, and are not aware when  
they shall be raised.

Your God is One God.  
And they who believe not in the world to come,  
their hearts deny, and they have waxed proud.  
Without a doubt God

knows what they keep secret  
and what they publish;

25 He loves not those that wax proud.  
And when it is said to them, 'What has your  
Lord sent down?' they say, 'Fairy-tales  
of the ancients.'

That they may bear their loads complete  
on the Day of Resurrection, and some of  
the loads of those that they lead astray  
without any knowledge. O evil the  
load they bear!

Those that were before them contrived; then God  
came upon their building from the foundations,  
and the roof fell down on them from over them,  
and the chastisement came upon them from whence  
they were not aware.

Then on the Day of Resurrection He will degrade them,  
saying, 'Where are My associates concerning which you  
made a breach together?' Those that were given the  
knowledge will say, 'Degradation today and evil  
30 are on the unbelievers, whom the angels take while  
still they are wronging themselves.' Then they will offer  
surrender: 'We were doing nothing evil.' 'Nay;  
but surely God has knowledge of the things you did.  
So enter the gates of Gehenna, there to dwell forever.'  
Evil is the lodging of those that wax proud. And  
it shall be said to the godfearing, 'What has your  
Lord sent down?' They will say, 'Good! For those  
who do good in this world good; and surely the abode  
of the world to come is better; excellent is the abode  
of the godfearing—Gardens of Eden they shall enter,  
underneath which rivers flow, wherein they shall have  
all they will. So God recompenses the godfearing, whom  
the angels take while they are goodly, saying, 'Peace  
be on you! Enter Paradise for that you were doing.'

35 Do they look for aught but that the angels



shall come to them, or thy Lord's command shall come? So did those before them, and God wronged them not, but themselves they wronged. So the evil things that they wrought smote them, and they were encompassed by that they mocked at.

The idolators say, 'If God had willed we would not have served, apart from Him, anything, neither we nor our fathers, nor would we have forbidden, apart from Him, anything.' So did those before them; yet is aught for the Messengers, but to deliver the manifest Message?

Indeed, We sent forth among every nation a Messenger, saying: 'Serve you God, and eschew idols.' Then some of them God guided, and some were justly disposed to error. So journey in the land, and behold how was the end of them that cried lies.

Though thou art ever so eager to guide them, God guides not those whom He leads astray; they have no helpers.

40 They have sworn by God the most earnest oaths God will never raise up him who dies; nay, it is a promise binding upon Him, but most men know not, so that He may make clear to them that whereon they were at variance, and that the unbelievers may know that they were truly liars.

The only words We say to a thing, when We desire it, is that We say to it 'Be,' and it is.

And those that emigrated in God's cause after they were wronged—We shall surely lodge them in this world in a goodly lodging, and the wage of the world to come is greater,

did they but know;  
even such men as are patient, and put their  
trust in their Lord.

- 45 We sent not any before thee, except men  
to whom We revealed: 'Question the people  
of the Remembrance, if it should be that  
you do not know'—  
with the clear signs, and the Psalms; and  
We have sent down to thee the Remembrance  
that thou mayest make clear to mankind  
what was sent down to them; and so haply  
they will reflect.

Do they feel secure, those who devise  
evil things, that God will not cause the earth  
to swallow them, or that the chastisement  
will not come upon them, from whence  
they are not aware?

Or that He will not seize them in their  
going to and fro, and they will not be able  
to frustrate Him?

Or that He will not seize them, little by little  
destroying them? Surely thy Lord is All-clement,  
All-compassionate.

- 50 Have they not regarded all things that God has created  
casting their shadows to the right and to the left,  
bowing themselves before God in all lowliness?  
To God bows everything in the heavens, and every  
creature crawling on the earth, and the angels.  
They have not waxed proud; they fear their Lord  
above them, and they do what they are commanded.

God says:  
'Take not to you two gods.  
He is only One God;  
so have awe of Me.'

- To Him belongs all that is in the heavens and earth;  
 His is the religion for ever. Then  
 will you fear other than God?
- 55 Whatsoever blessing you have, it comes from God;  
 then when affliction visits you  
 it is unto Him that you groan.  
 Then, when He removes the affliction from you,  
 lo, a party of you assign  
 associates to their Lord,  
 that they may show unthankfulness for that We have  
 given them. So take your joy;  
 certainly you will soon know!  
 And they appoint a share of that We have provided  
 them to what they know not.  
 By God, you shall be questioned  
 as to that you forged. And they assign to God  
 daughters; glory be to Him!—  
 and they have their desire;
- 60 and when any of them is given the good tidings of  
 a girl, his face is darkened  
 and he chokes inwardly, as  
 he hides him from the people because of the evil  
 of the good tidings that  
 have been given unto him,  
 whether he shall preserve it in humiliation, or  
 trample it into the dust.  
 Ah, evil is that they judge!

Those who believe not in the world to come, theirs  
 is the evil likeness; God's is the loftiest likeness;  
 He is the All-mighty, the All-wise.  
 If God should take men to task for their evil-doing, He  
 would not leave on the earth one creature that crawls;  
 but He is deferring  
 them to a term stated; and when their term is come  
 they shall not put it back by a single hour  
 nor put it forward.

They assign to God that they themselves dislike;

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and their tongues describe  
falsehood, that the reward  
most fair shall be theirs. Without any doubt  
theirs shall be the Fire,  
and they are hastened in.

65 By God, assuredly We sent Messengers to nations  
before thee, but Satan  
decked out fair to them  
their deeds; he is their protector today, and  
there yet awaits them  
a painful chastisement.  
And We have not sent down upon thee the Book  
except that thou mayest  
make clear to them that  
whereon they were at variance, and as a guidance  
and as a mercy to  
a people who believe.

And it is God who sends down out of heaven water,  
and therewith revives the  
earth after it is dead.

Surely in that is a sign for a people who have ears.

And surely in the cattle there is a lesson for you;

We give you to drink of  
what is in their bellies,

between filth and blood, pure milk, sweet to drinkers.

And of the fruits of the palms and the vines, you take  
therefrom an intoxicant  
and a provision fair.

Surely in that is a sign for a people who understand.

70 And thy Lord revealed unto the bees, saying:

'Take unto yourselves,  
of the mountains, houses,

and of the trees, and of what they are building.

Then eat of all manner of fruit, and follow  
the ways of your Lord  
easy to go upon.'

Then comes there forth out of their bellies a drink  
of diverse hues wherein

is healing for men.  
Surely in that is a sign for a people who reflect.

God created you; then He will gather you to Him; and some of you will be kept back unto the vilest state of life, that after knowing somewhat, they may know nothing;

God is All-knowing, All-powerful.

And God has preferred some of you over others in provision; but those that were preferred shall not give over their provision to that their right hands possess, so that they may be equal therein. What, and do they deny God's blessing?

God has appointed for you of yourselves wives, and He has appointed for you of your wives sons and grandsons, and He has provided you of the good things. What, do they believe in vanity, and do they disbelieve in God's blessing?

75 And do they serve, apart from God, that which has no power to provide them anything from the heavens and the earth and can do nothing?

So strike not any similitudes for God; surely God knows, and you know not.

God has struck a similitude: a servant possessed by his master, having no power over anything, and one whom We have provided of Ourselves with a provision fair, and he expends of it secretly and openly.

Are they equal? Praise belongs to God! Nay, most of them know not.

God has struck a similitude: two men, one of them dumb, having no power over anything, and he is a burden upon his

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master—wherever he despatches him,  
he brings no good.  
Is he equal to him who bids to justice, and is  
on a straight path?

To God belongs the Unseen in the heavens  
and in the earth.  
And the matter of the Hour is as a twinkling of  
the eye, or nearer.  
Surely God is powerful over everything.

80 And it is God who brought you forth  
from your mothers' wombs,  
and He appointed for you hearing,  
and sight, and hearts,  
that haply so you will be thankful.

Have they not regarded the birds, that are subjected  
in the air of heaven?  
Naught holds them but God;  
surely in that are signs for a people who believe.

And it is God who has appointed  
a place of rest  
for you of your houses, and He has  
appointed for you  
of the skins of the cattle houses  
you find light  
on the day that you journey, and on  
the day you abide,  
and of their wool, and of their fur,  
and of their hair  
furnishing and an enjoyment for a while.  
And it is God who has appointed  
for you coverings  
of the things He created, and He has  
appointed for you  
of the mountains refuges, and He has  
appointed for you

shirts to protect you from the heat, and  
 shirts to protect  
 you from your own violence. Even so He  
 perfects His blessing  
 upon you, that haply you will surrender.

So, if they turn  
 their backs, thine it is only to deliver  
 the manifest Message.

85 They recognize the blessing of God,  
 then they deny it,  
 and the most of them are the unthankful.

And the day We shall raise up from every nation a witness,  
 then to the unbelievers no leave shall be given, nor shall they  
 be suffered to make amends. And when the evildoers behold  
 the chastisement, it shall not be lightened for them, and no  
 respite shall be given them. And when the idolaters behold  
 their associates, they shall say, 'Our Lord, these are our  
 associates on whom we called apart from Thee.' They will fling  
 back at them the saying, 'Surely, you are truly liars.'

90 And they will offer God surrender that day, and there shall go  
 astray from them that they were forging. Those that disbelieve  
 and bar from the way of God—them We shall give increase of  
 chastisement upon chastisement, for that they were doing  
 corruption. And the day We shall raise up from every nation  
 a witness against them from amongst them, and We shall bring  
 thee as a witness against those.

And We have sent down on thee the Book  
 making clear everything, and as a guidance  
 and a mercy, and as good tidings to  
 those who surrender.

Surely God bids to justice and good-doing  
 and giving to kinsmen; and He forbids  
 indecency, dishonour, and insolence,  
 admonishing you, so that haply  
 you will remember.

Fulfil God's covenant, when you make

covenant, and break not the oaths  
after they have been confirmed, and you  
have made God your surety; surely God knows  
the things you do.

And be not as a woman who breaks  
her thread, after it is firmly spun,  
into fibres, by taking your oaths  
as mere mutual deceit, one nation being  
more numerous than another nation. God  
only tries you thereby; and certainly  
He will make clear to you upon the  
Day of Resurrection that whereon you  
were at variance.

95 If God had willed, He would have made you  
one nation; but He leads astray  
whom He will, and guides whom He will;  
and you will surely be questioned about  
the things you wrought.

Take not your oaths as mere mutual  
deceit, lest any foot should slip after  
it has stood firm, and you should taste  
evil, for that you barred from the way  
of God, and lest there should await you  
a mighty chastisement.

And do not sell the covenant of God  
for a small price; surely what is  
with God—that is better for you,  
did you but know.

What is with you comes to an end, but  
what is with God abides; and surely  
We shall recompense those who were patient  
their wage, according to the best  
of what they did.

And whosoever does a righteous deed,  
be it male or female, believing, We  
shall assuredly give him to live a  
goodly life; and We shall recompense them  
their wage, according to the best  
of what they did.



100 When thou recitest the Koran, seek refuge in God  
 from the accursed Satan; he has  
 no authority over those who believe and trust  
 in their Lord; his authority  
 is over those who take him for their friend  
 and ascribe associates to God.

And when We exchange a verse  
 in the place of another verse—  
 and God knows very well  
 what He is sending down—  
 they say, 'Thou art a mere  
 forger!' Nay, but the most  
 of them have no knowledge.  
 Say: 'The Holy Spirit  
 sent it down from thy Lord  
 in truth, and to confirm  
 those who believe, and to be  
 a guidance and good tidings  
 to those who surrender.'

105 And We know very well that  
 they say, 'Only a mortal  
 is teaching him.' The speech  
 of him at whom they hint  
 is barbarous; and this is  
 speech Arabic, manifest.

Those that believe not in the signs of God  
 God will not guide; there awaits them  
 a painful chastisement.

They only forge falsehood, who believe  
 not in the signs of God, and those—  
 they are the liars.

Whoso disbelieves in God, after  
 he has believed—excepting him  
 who has been compelled, and his heart  
 is still at rest in his belief—  
 but whosoever's breast is expanded  
 in unbelief, upon them shall rest

anger from God, and there awaits them  
 a mighty chastisement;  
 that, because they have preferred  
 the present life over the world to come,  
 and that God guides not the people  
 of the unbelievers.

110 Those—God has set a seal on their  
 hearts, and their hearing, and their eyes,  
 and those—they are the heedless ones;  
 without a doubt, in the world to come they  
 will be the losers.

Then, surely thy Lord—unto those  
 who have emigrated after persecution,  
 then struggled and were patient—surely  
 thy Lord thereafter is All-forgiving,  
 All-compassionate.

The day that every soul shall come disputing in its  
 own behalf; and every soul shall be paid in full  
 for what it wrought, and they shall not be wronged.

God has struck a similitude: a city  
 that was secure, at rest, its provision  
 coming to it easefully from every place,  
 then it was unthankful for the blessings  
 of God; so God let it taste the garment  
 of hunger and of fear, for the things  
 that they were working.

There came indeed to them a Messenger from  
 amongst them, but they cried him lies; so  
 they were seized by the chastisement while  
 they were evildoers.

115 So eat of what God has provided you  
 lawful and good; and be you thankful  
 for the blessing of God, if it be

Him that you serve.

These things only He has forbidden you:  
 carrion, blood, the flesh of swine,

what has been hallowed to other than God.  
Yet whoso is constrained, not desiring  
nor transgressing, God is All-forgiving,  
All-compassionate.

And do not say, as to what your tongues  
falsely describe, 'This is lawful, and  
this is forbidden,' so that you may  
forge against God falsehood; surely  
those who forge against God falsehood  
shall not prosper.

A little enjoyment, then for them awaits  
a painful chastisement.

And those of Jewry—We have forbidden  
them what We related to thee before,  
and We wronged them not, but they  
wronged themselves.

120 Then, surely thy Lord—unto those who  
did evil in ignorance, then repented  
after that and put things right—surely  
thy Lord thereafter is All-forgiving,  
All-compassionate.

Surely, Abraham was a nation  
obedient unto God, a man of pure faith  
and no idolater,  
showing thankfulness for His blessings;  
He chose him, and He guided him  
to a straight path.

And We gave him in this world good,  
and in the world to come he shall be  
among the righteous.

Then We revealed to thee: 'Follow thou  
the creed of Abraham, a man of pure faith  
and no idolater.'

125 The Sabbath was only appointed for those  
who were at variance thereon; surely  
thy Lord will decide between them  
on the Day of Resurrection, touching  
their differences.

THE BEE

Call thou to the way of thy Lord  
with wisdom and good admonition,  
and dispute with them  
in the better way.

Surely thy Lord knows very well.  
those who have gone astray from  
His way, and He knows very well  
those who are guided.

And if you chastise, chastise  
even as you have been chastised;  
and yet assuredly  
if you are patient,  
better it is for those patient.

And be patient;  
yet is thy patience only with  
the help of God.

And do not sorrow  
for them, nor be thou straitened  
for what they devise. Surely

God is with those  
who are godfearing, and those  
who are good-doers.

## XVII

### THE NIGHT JOURNEY

In the Name of God, the Merciful, the Compassionate

Glory be to Him, who carried His servant by night  
from the Holy Mosque to the Further Mosque  
the precincts of which We have blessed,  
that We might show him some of Our signs.  
He is the All-hearing, the All-seeing.

And We gave Moses the Book, and made it  
a guidance to the Children of Israel:  
'Take not unto yourselves any guardian  
apart from Me.'

The seed of those We bore with Noah; he was  
a thankful servant.

And We decreed for the Children of Israel  
in the Book: 'You shall do corruption  
in the earth twice, and you shall ascend  
exceeding high.'

5 So, when the promise of the first of these  
came to pass, We sent against you servants  
of Ours, men of great might, and they went  
through the habitations, and it was a  
promise performed.

Then We gave back to you the turn to  
prevail over them, and We succoured you  
with wealth and children, and We made you  
a greater host.

'If you do good, it is your own souls  
you do good to, and if you do evil  
it is to them likewise.' Then, when  
the promise of the second came to pass,  
We sent against you Our servants  
to discountenance you, and to enter the  
Temple, as they entered it the first time,

THE NIGHT JOURNEY

and to destroy utterly that which they  
ascended to.

Perchance your Lord will have mercy upon  
you; but if you return, We shall return;  
and We have made Gehenna a prison for  
the unbelievers.

10 Surely this Koran guides to the way that is straightest  
and gives good tidings to the believers  
who do deeds of righteousness, that theirs  
shall be a great wage,  
and that those who do not believe in the  
world to come—we have prepared for them  
a painful chastisement.

Man prays for evil, as he prays for good;  
man is ever hasty.

We have appointed the night and the day  
as two signs; then We have blotted out  
the sign of the night, and made the sign  
of the day to see, and that you may seek  
bounty from your Lord, and that you may know  
the number of the years, and the reckoning;  
and everything We have distinguished  
very distinctly.

And every man—We have fastened to him  
his bird of omen upon his neck; and We  
shall bring forth for him, on the Day  
of Resurrection, a book he shall find  
spread wide open.

15 'Read thy book! Thy soul suffices thee  
this day as a reckoner against thee.'  
Whosoever is guided, is only guided  
to his own gain, and whosoever goes  
astray, it is only to his own loss;  
no soul laden bears the load of another.  
We never chastise, until We send forth  
a Messenger.

And when We desire to destroy a city, We  
command its men who live at ease, and they  
commit ungodliness therein, then the Word  
is realized against it, and We destroy  
it utterly.

How many generations We have destroyed  
after Noah! Thy Lord suffices as one  
who is aware of and sees the sins of  
His servants.

Whosoever desires this hasty world,  
We hasten for him therein what We will  
unto whomsoever We desire; then  
We appoint for him Gehenna  
wherein he shall roast, condemned  
and rejected.

20 And whosoever desires the world to come  
and strives after it as he should,  
being a believer—those, their striving  
shall be thanked.

Each We succour, these and those, from  
thy Lord's gift; and thy Lord's gift  
is not confined.

Behold, how We prefer some of them  
over others! And surely the world  
to come is greater in ranks, greater  
in preferment.

Set not up with God  
another god, or thou  
wilt sit condemned  
and forsaken.

Thy Lord has decreed  
you shall not serve  
any but Him,  
and to be good to parents,  
whether one or both of them  
attains old age with thee;  
say not to them 'Fie'  
neither chide them, but

THE NIGHT JOURNEY

25 speak unto them words  
respectful,  
and lower to them the  
wing of humbleness  
out of mercy and say,  
'My Lord,  
have mercy upon them,  
as they raised me up  
when I was little.'

Your Lord knows very well what is in your hearts  
if you are righteous,  
for He is All-forgiving to those who are penitent.  
And give the kinsman his right,  
and the needy, and the traveller;  
and never squander;  
the squanderers are brothers of  
Satan, and Satan is unthankful  
to his Lord.

30 But if thou turnest from them,  
seeking mercy from thy Lord that  
thou hopest for, then speak unto  
them gentle words.  
And keep not thy hand chained  
to thy neck, nor outspread it  
widespread altogether, or thou  
wilt sit reproached  
and denuded.

Surely thy Lord outspreads and straitens His provision  
unto whom He will;  
surely He is aware of and sees His servants.

And slay not your children for fear of poverty;  
We will provide for you and them;  
surely the slaying of them is a grievous sin.  
And approach not fornication;  
surely it is an indecency, and evil as a way.  
35 And slay not the soul God has  
forbidden, except by right. Whosoever is slain  
unjustly, We have appointed to



his next-of-kin authority; but let him not exceed  
in slaying; he shall be helped.

And do not approach the property of the orphan  
save in the fairest manner, until he is of age.

And fulfil the covenant; surely the covenant  
shall be questioned of.

And fill up the measure when you measure, and  
weigh with the straight balance; that is better  
and fairer in the issue.

And pursue not that thou hast no knowledge of;  
the hearing, the sight, the heart—all of those  
shall be questioned of.

And walk not in the earth exultantly; certainly  
thou wilt never tear the earth open, nor attain  
the mountains in height.

40 All of that—the wickedness of it is hateful  
in the sight of thy Lord.

That is of the wisdom thy Lord has revealed to thee:  
set not up with God  
another god, or thou  
wilt be cast into  
Gehenna, reproached  
and rejected.

What, has your Lord favoured you with sons  
and taken to Himself from the angels  
females? Surely it is a monstrous thing  
you are saying!

We have turned about in this Koran, that  
they may remember; and it increases them  
only in aversion.

Say: 'If there had been other gods with Him,  
as they say, in that case assuredly  
they would have sought a way unto the  
Lord of the Throne.'  
Glory be to Him!

45 High indeed be He exalted above that they say!  
 The seven heavens and the earth, and whosoever  
 in them is, extol Him; nothing is, that does not  
 proclaim His praise, but you do not understand their  
 extolling. Surely He is All-clement, All-forgiving.

When thou recitest the Koran, We place  
 between thee, and those who do not  
 believe in the world to come, a curtain  
 obstructing,  
 and We lay veils upon their hearts  
 lest they understand it, and in their ears  
 heaviness.

And when thou mentionest thy Lord only  
 in the Koran, they turn in their traces  
 in aversion.

50 We know very well how they listen  
 when they listen to thee, and when  
 they conspire, when the evildoers  
 say, 'You are only following a man  
 bewitched!'

Behold, how they strike similitudes  
 for thee, and go astray, and cannot  
 find a way!

They say, 'What, when we are bones  
 and broken bits, shall we really  
 be raised up again in a new  
 creation?'

Say: 'Let you be stones, or iron,  
 or some creation yet more monstrous  
 in your minds!' Then they will say,  
 'Who will bring us back?' Say: 'He  
 who originated you the first time.'  
 Then they will shake their heads at thee,  
 and they will say, 'When will it be?'  
 Say: 'It is possible that it may  
 be nigh,  
 on the day when He will call you, and  
 you will answer praising Him, and

you will think you have but tarried  
a little.'

55

And say to My servants, that they say  
words that are kindlier. For surely  
Satan provokes strife between them,  
and Satan is ever a manifest  
foe to man.

Your Lord knows you very well;  
if He will, He will have mercy on you,  
or, if He will, He will chastise you.  
We sent thee not to be a guardian  
over them.

And thy Lord knows very well all  
who are in the heavens and the earth;  
and We have preferred some Prophets  
over others; and We gave to David  
Psalms.

Say: 'Call on those you asserted  
apart from Him; they have no power  
to remove affliction from you, or to  
transfer it.'

Those they call upon are themselves  
seeking the means to come to their Lord,  
which of them shall be nearer; they hope  
for His mercy, and fear His chastisement.  
Surely thy Lord's chastisement is a thing  
to beware of.

60

No city is there, but We shall destroy it  
before the Day of Resurrection, or  
We shall chastise it with a terrible  
chastisement; that is in the Book  
inscribed.

Naught prevented Us from sending the signs  
but that the ancients cried lies to them;  
and We brought Thamood the She-camel  
visible, but they did her wrong.

THE NIGHT JOURNEY

And We do not send the signs, except  
to frighten.

And when We said to thee, 'Surely  
thy Lord encompasses men,' and We made  
the vision that We showed thee and the  
tree cursed in the Koran to be only  
a trial for men; and We frighten them,  
but it only increases them in great  
insolence.

And when We said to the angels, 'Bow  
yourselves to Adam'; so they bowed  
themselves, save Iblis; he said, 'Shall I  
bow myself unto one Thou hast created  
of clay?'

He said, 'What thinkest Thou? This whom  
Thou hast honoured above me—if Thou  
deferrest me to the Day of Resurrection  
I shall assuredly master his seed,  
save a few.'

65 Said He, 'Depart! Those of them  
that follow thee—surely Gehenna  
shall be your recompense, an ample  
recompense!

And startle whomsoever of them thou  
canst with thy voice; and rally  
against them thy horsemen and thy foot,  
and share with them in their wealth  
and their children, and promise them!  
But Satan promises them naught, except  
delusion.

'Surely over My servants thou shalt have  
no authority.' Thy Lord suffices as  
a guardian.

Your Lord it is who drives for you the ships on the sea  
that you may seek His bounty; surely  
He is All-compassionate towards you.  
And when affliction visits you upon the sea, then  
there go astray those on whom you call

except Him; and when He delivers you  
to land, you turn away; man is ever unthankful.

70

Do you feel secure that He will not  
cause the shore to swallow you up,  
or loose against you a squall of pebbles, then  
you will find no guardian for you?

Or do you feel secure that He will  
not send you back into it a second time, and loose  
against you a hurricane of wind and  
drown you for your thanklessness,  
then you will find no prosecutor for you against Us?

We have honoured the Children of Adam  
and carried them on land and sea,  
and provided them with good things,  
and preferred them greatly over many of  
those We created.

On the day when We shall call all men  
with their record, and whoso is given his  
book in his right hand—those shall read  
their book, and they shall not be wronged  
a single date-thread.

And whosoever is blind in this world  
shall be blind in the world to come,  
and he shall be even further astray  
from the way.

75

Indeed they were near to seducing thee  
from that We revealed to thee, that thou  
mightest forge against Us another, and  
then they would surely have taken thee  
as a friend;

and had We not confirmed thee, surely  
thou wert near to inclining unto them  
a very little;

then would We have let thee taste the double  
of life and the double of death; and then  
thou wouldst have found none to help thee  
against Us.

Indeed they were near to startling thee

from the land, to expel thee from it,  
and then they would have tarried after thee  
only a little—  
the wont of those We sent before thee of  
Our Messengers; thou wilt find no change  
to Our wont.

80

Perform the prayer  
at the sinking of the sun to the darkening of the night  
and the recital of dawn;  
surely the recital of dawn is witnessed.  
And as for the night,  
keep vigil a part of it, as a work of supererogation for thee;  
it may be that thy Lord will  
raise thee up to a laudable station.  
And say: 'My Lord,  
lead me in with a just ingoing, and lead me out with a  
just outgoing; grant me  
authority from Thee, to help me.'

And say:  
'The truth has come, and falsehood has vanished away;  
surely falsehood  
is ever certain to vanish.'

And We send down, of the Koran,  
that which is a healing and a mercy  
to the believers; and the unbelievers  
it increases not, except in loss.

85

And when We bless man, he turns  
away, and withdraws aside; but when  
evil visits him, he is in despair.  
Say: 'Every man works according to  
his own manner; but your Lord knows  
very well what man is best guided  
as to the way.'

They will question thee concerning  
the Spirit. Say: 'The Spirit is of  
the bidding of my Lord. You have

been given of knowledge nothing  
except a little.'

- If We willed, We could take away that  
We have revealed to thee, then thou  
wouldst find none thereover to guard  
thee against Us,  
excepting by some mercy of thy Lord;  
surely His favour to thee is great.
- 90 Say: 'If men and jinn banded together  
to produce the like of this Koran,  
they would never produce its like,  
not though they backed one another.'  
We have indeed turned about for men  
in this Koran every manner of  
similitude; yet most men refuse all  
but unbelief.
- They say, 'We will not believe thee till  
thou makest a spring to gush forth from  
the earth for us,  
or till thou possessest a garden  
of palms and vines, and thou makest  
rivers to gush forth abundantly  
all amongst it,  
or till thou makest heaven to fall,  
as thou assertest, on us in fragments,  
or thou bringest God and the angels  
as a surety,
- 95 or till thou possessest a house of gold  
ornament, or till thou goest up into  
heaven; and we will not believe thy  
going up till thou bringest down on us  
a book that we may read. Say: 'Glory be  
to my Lord! Am I aught but a mortal,  
a Messenger?'
- And naught prevented men from believing  
when the guidance came to them, but that  
they said, 'Has God sent forth a mortal  
as Messenger?'

THE NIGHT JOURNEY

Say: 'Had there been in the earth angels  
walking at peace, We would have sent down  
upon them out of heaven an angel  
as Messenger.'

Say: 'God suffices as a witness between me  
and you; surely He is aware of and sees  
His servants.'

Whomsoever God guides,  
he is rightly guided;  
and whom He leads astray—  
thou wilt not find for them  
protectors, apart from Him.  
And We shall muster them  
on the Resurrection Day  
upon their faces,  
blind, dumb, deaf;  
their refuge shall be Gehenna,  
and whensoever it abates  
We shall increase for them  
the Blaze.

100

That is their recompense  
because they disbelieved in  
Our signs  
and said, 'What, when we are bones  
and broken bits, shall we really  
be raised up again in a new  
creation?'

Have they not seen that God,  
who created the heavens  
and earth, is powerful to  
create the like of them?  
He has appointed for them  
a term, no doubt of it;  
yet the unbelievers refuse  
all but unbelief.

Say: 'If you possessed the  
treasuries of my Lord's  
mercy, yet would you



THE KORAN INTERPRETED

hold back for fear of  
expending; and man is  
ever niggardly.'

And We gave Moses nine signs,  
clear signs. Ask the Children of Israel  
when he came to them, and Pharaoh  
said to him, 'Moses, I think thou art  
bewitched.'

He said, 'Indeed thou knowest that none  
sent these down, except the Lord  
of the heavens and earth, as clear  
proofs; and, Pharaoh, I think thou art  
accursed.'

105 He desired to startle them from the land;  
and We drowned him and those with him, all  
together.

And We said to the Children of Israel  
after him, 'Dwell in the land; and  
when the promise of the world to come  
comes to pass, We shall bring you  
a rabble.'

With the truth We have sent it down,  
and with the truth it has come down;  
and We have sent thee not, except  
good tidings to bear, and warning;  
and a Koran We have divided,  
for thee to recite it to mankind  
at intervals, and We have sent it down  
successively.

Say: 'Believe in it, or believe not;  
those who were given the knowledge before it  
when it is recited to them, fall down  
upon their faces prostrating, and say,  
"Glory be to our Lord! Our Lord's promise is  
performed."

And they fall down upon their faces

THE NIGHT JOURNEY

weeping; and it increases them in  
humility.'

110

Say: 'Call upon God, or call upon  
the Merciful; whichsoever you call  
upon, to Him belong the Names Most  
Beautiful.'

And be thou not loud in thy prayer,  
nor hushed therein,  
but seek thou for a way between that.

And say:

'Praise belongs to God, who has not  
taken to Him a son,  
and who has not any associate in the  
Kingdom,  
nor any protector out of humbleness.'

And magnify Him  
with repeated magnificats.

## XVIII

### THE CAVE

In the Name of God, the Merciful, the Compassionate

Praise belongs to God  
who has sent down upon His servant the Book  
and has not assigned unto it any  
crookedness;  
right, to warn of great violence  
from Him, and to give good tidings  
unto the believers, who do righteous deeds,  
that theirs shall be a goodly wage  
therein to abide for  
ever,  
and to warn those who say, 'God has taken to Himself

a son';  
they have no knowledge of it, they  
nor their fathers; a monstrous word  
it is, issuing out of their mouths;  
they say nothing but a lie.  
5 Yet perchance, if they believe not  
in this tiding, thou wilt consume  
thyself, following after them, of  
grief.

We have appointed all that is on the earth  
for an adornment for it, and that We may  
try which of them is fairest in  
works;  
and We shall surely make all that is on it  
barren dust.

Or dost thou think the Men of the Cave  
and Er-Rakeem were among Our signs a  
wonder?

When the youths took refuge in the Cave  
saying, 'Our Lord, give us mercy from Thee,

and furnish us with rectitude in our  
affair.'

- 10 Then We smote their ears many years in  
the Cave.

Afterwards We raised them up again, that  
We might know which of the two parties  
would better calculate the while they had  
tarried.

We will relate to thee their tidings  
truly. They were youths who believed  
in their Lord, and We increased them in  
guidance.

And We strengthened their hearts, when  
they stood up and said, 'Our Lord is  
the Lord of the heavens and earth;  
we will not call upon any god, apart  
from Him, or then we had spoken  
outrage.

These our people have taken to them  
other gods, apart from Him. Ah, if only  
they would bring some clear authority  
regarding them! But who does greater  
evil than he who forges against God  
a lie?

- 15 So, when you have gone apart from them  
and that they serve, excepting God,  
take refuge in the Cave, and your Lord  
will unfold to you of His mercy, and will  
furnish you with a gentle issue of your  
affair.'

And thou mightest have seen the sun,  
when it rose, inclining from their Cave  
towards the right, and, when it set,  
passing them by on the left, while they  
were in a broad fissure of the Cave.  
That was one of God's signs; whomsoever  
God guides, he is rightly guided,  
and whomsoever He leads astray, thou  
wilt not find for him a protector to

direct.

Thou wouldst have thought them awake,  
as they lay sleeping, while We turned them  
now to the right, now to the left,  
and their dog stretching its paws on  
the threshold. Hadst thou observed them  
surely thou wouldst have turned thy back on  
them in flight, and been filled with terror  
of them.

And even so We raised them up again  
that they might question one another.  
One of them said, 'How long have you  
tarried?' They said, 'We have tarried  
a day, or part of a day.' They said,  
'Your Lord knows very well how long  
you have tarried. Now send one of you  
forth with this silver to the city,  
and let him look for which of them has  
purest food, and bring you provision thereof;  
let him be courteous, and apprise no man  
of you.

If they should get knowledge of you  
they will stone you, or restore you to  
their creed, then you will not prosper  
ever.'

20 And even so We made them stumble upon  
them, that they might know that God's  
promise is true, and that the Hour—  
there is no doubt of it. When they were  
contending among themselves of their affair  
then they said, 'Build over them a  
building; their Lord knows of them very well.'  
Said those who prevailed over their affair,  
'We will raise over them a place of  
worship.'

(They will say, 'Three; and their dog  
was the fourth of them.' They will say,  
'Five; and their dog was the sixth of them.'  
guessing at the Unseen. They will say,

THE CAVE

'Seven; and their dog was the eighth of them.'  
Say: 'My Lord knows very well their  
number, and none knows them, except  
a few.'

So do not dispute with them, except  
in outward disputation, and ask not  
any of them for a pronouncement  
on them.

And do not say, regarding anything,  
'I am going to do that tomorrow,'  
but only, 'If God will'; and mention  
thy Lord, when thou forgettest, and say,  
'It may be that my Lord will guide me  
unto something nearer to rectitude  
than this.')

And they tarried in the Cave three  
hundred years, and to that they added  
nine more.

25 Say: 'God knows very well how long  
they tarried. To Him belongs the Unseen  
in the heavens and in the earth.  
How well He sees! How well He hears!  
They have no protector, apart from Him,  
and He associates in His government  
no one.'

Recite what has been revealed to thee of the Book of thy Lord;  
no man can change His words. Apart from Him, thou wilt find  
no refuge.

And restrain thyself with those who call upon their Lord  
at morning and evening, desiring His countenance,  
and let not thine eyes turn away from them, desiring  
the adornment of the present life; and obey not him  
whose heart We have made neglectful of Our remembrance  
so that he follows his own lust, and his affair has become  
all excess.

Say: 'The truth is from your Lord; so let whosoever will  
believe, and let whosoever will disbelieve.' Surely We  
have prepared for the evildoers a fire, whose pavilion

encompasses them; if they call for succour, they will be succoured with water like molten copper, that shall scald their faces—how evil a potion, and how evil a resting-place!

Surely those who believe, and do deeds of righteousness—surely We leave not to waste the wage of him who does good works;

- 30 those—theirs shall be Gardens of Eden, underneath which rivers flow; therein they shall be adorned with bracelets of gold, and they shall be robed in green garments of silk and brocade, therein reclining upon couches—O, how excellent a reward! And O, how fair a resting-place!

And strike for them a similitude:  
two men.

To one of them We assigned two gardens of vines, and surrounded them with palm-trees, and between them We set a sown field; each of the two gardens yielded its produce and failed naught in any wise; and We caused to gush amidst them a river.

So he

had fruit; and he said to his fellow, as he was conversing with him, 'I have more abundance of wealth than thou and am mightier in respect of men.' And he entered his garden, wronging himself; he said, 'I do not think that this will ever perish; I do not think that the Hour is coming; and if I am indeed returned to my Lord, I shall surely find a better resort than this.'

35

Said his fellow,

as he was conversing with him, 'What, disbelievest thou in Him who created thee of dust, then of a sperm-drop, then shaped thee as a man? But lo,

He is God, my Lord,

and I will not associate with my Lord  
any one.

Why, when thou wentest into thy garden,  
didst thou not say, "As God will;  
there is no power except in God"?

If thou seest me, that I am less  
than thou in wealth and children, yet  
it may be that my Lord will give me  
better than thy garden, and loose on it  
a thunderbolt out of heaven, so that  
in the morning it will be a slope

of dust,

or in the morning the water of it will  
be sunk into the earth, so that thou  
wilt not be able to seek it out.'

40

And his fruit was all encompassed,  
and in the morning he was wringing  
his hands for that he had expended  
upon it, and it was fallen down upon  
its trellises, and he was saying,  
'Would I had not associated with my Lord  
any one!'

But there was no host to help him,  
apart from God, and he was helpless.  
Thereover protection belongs only to God  
the True; He is best rewarding, best in  
the issue.

And strike for them the similitude of  
the present life:

it is as water that We send down  
out of heaven, and the plants of  
the earth mingle with it; and in  
the morning it is straw the winds  
scatter; and God is omnipotent over  
everything.

Wealth and sons are the adornment of the present world;  
but the abiding things, the deeds of righteousness,



- are better with God in reward, and better in hope.
- 45 And on the day We shall set the mountains in motion, and thou seest the earth coming forth, and We muster them so that We leave not so much as one of them behind; and they shall be presented before their Lord in ranks— 'You have come to Us, as We created you upon the first time; nay, you asserted We should not appoint for you a tryst.' And the Book shall be set in place; and thou wilt see the sinners fearful at what is in it, and saying, 'Alas for us! How is it with this Book, that it leaves nothing behind, small or great, but it has numbered it?' And they shall find all they wrought present, and thy Lord shall not wrong anyone.

And when We said to the angels, 'Bow yourselves to Adam'; so they bowed themselves, save Iblis; he was one of the jinn, and committed ungodliness against his Lord's command. What, and do you take him and his seed to be your friends, apart from Me, and they an enemy to you? How evil is that exchange for the evildoers! I made them not witnesses of the creation of the heavens and earth, neither of the creation of themselves; I would not ever take those who lead others astray to be My supporters.

- 50 And on the day He shall say, 'Call on My associates whom you asserted'; and then they shall call on them, but they will not answer them, and We shall set a gulf between them. Then the evildoers will see the Fire, and think that they are about to fall into it, and will find no escape from it.

We have indeed turned about for men in this Koran every manner of similitude; man is the most disputatious of things.

And naught prevented men from believing  
 when the guidance came unto them,  
 and seeking their Lord's forgiveness,  
 but that the wont of the ancients  
 should come upon them, or that the  
 chastisement should come upon them  
 face to face.

And We send not the Envoys, but  
 good tidings to bear, and warning.  
 Yet do the unbelievers dispute  
 with falsehood, that they may rebut  
 thereby the truth. They have taken  
 My signs, and what they are warned of,  
 in mockery.

55 And who does greater evil than he  
 who, being reminded of the signs  
 of his Lord, turns away from them and  
 forgets what his hands have forwarded?  
 Surely We have laid veils on their hearts  
 lest they understand it, and in their ears  
 heaviness;

and though thou callest them to the  
 guidance, yet they will not be guided  
 ever.

But thy Lord is the All-forgiving,  
 full of mercy. If He should take them  
 to task for that they have earned, He would  
 hasten for them the chastisement; but they  
 have a tryst, from which they will find no  
 escape.

And those cities, We destroyed them when they  
 did evil, and appointed for their destruction  
 a tryst.

And when Moses said to his page,  
 'I will not give up until I reach  
 the meeting of the two seas,  
 though I go on for many years.'

60 Then, when they reached their meeting,

they forgot their fish, and it took its way into the sea, burrowing. When they had passed over, he said to his page, 'Bring us our breakfast; indeed, we have encountered weariness from this our journey.' He said, 'What thinkest thou? When we took refuge in the rock, then I forgot the fish—and it was Satan himself that made me forget it so that I should not remember it—and so it took its way into the sea in a manner marvellous.' Said he, 'This is what we were seeking!' And so they returned upon their tracks, retracing them. Then they found one of Our servants unto whom We had given mercy from Us, and We had taught him knowledge proceeding from Us.

65 Moses said to him, 'Shall I follow thee so that thou teachest me, of what thou hast been taught, right judgment?' Said he, 'Assuredly thou wilt not be able to bear with me patiently. And how shouldst thou bear patiently that thou hast never encompassed in thy knowledge?' He said, 'Yet thou shalt find me, if God will, patient; and I shall not rebel against thee in anything.'

70 Said he, 'Then if thou followest me, question me not on anything until I myself introduce the mention of it to thee.'

So they departed; until, when they embarked upon the ship, he made a hole in it. He said, 'What, hast thou made a hole in it

so as to drown its passengers? Thou hast indeed done a grievous thing.'

Said he, 'Did I not say that thou couldst never bear with me patiently?'

He said, 'Do not take me to task that I forgot, neither constrain me to do a thing too difficult.'

So they departed; until, when they met a lad, he slew him.

He said, 'What, hast thou slain a soul innocent, and that not to retaliate for a soul slain? Thou hast indeed done a horrible thing.'

Said he, 'Did I not say that thou couldst never bear with me patiently?'

75

He said, 'If I question thee on anything after this,

then keep me company no more; thou hast already experienced excuse sufficient on my part.'

So they departed; until, when they reached the people of a city, they asked the people for food, but they refused to receive them hospitably. There they found

a wall about to tumble down, and so he set it up. He said,

'If thou hadst wished, thou couldst have taken a wage for that.'

Said he, 'This is the parting between me and thee. Now I will tell thee the interpretation of that thou couldst not bear patiently.

As for the ship, it belonged to certain poor men, who toiled upon the sea; and I desired to damage it, for behind them there was a king who was seizing every ship by brutal force.

80

As for the lad, his parents were believers; and we were afraid he would impose on them insolence and unbelief; so we desired that their Lord should give to them in exchange one better than he in purity, and nearer in tenderness. As for the wall, it belonged to two orphan lads in the city, and under it was a treasure belonging to them. Their father was a righteous man; and thy Lord desired that they should come of age and then bring forth their treasure as a mercy from thy Lord. I did it not of my own bidding. This is the interpretation of that thou couldst not bear patiently.'

They will question thee concerning Dhool Karnain. Say: 'I will recite to you a mention of him.' We established him in the land, and We gave him a way to everything; and he followed a way until, when he reached the setting of the sun, he found it setting in a muddy spring, and he found nearby a people.

85

We said, 'O Dhool Karnain, either thou shalt chastise them, or thou shalt take towards them a way of kindness.'

He said, 'As for the evildoer, him we shall chastise, then he shall be returned to his Lord and He shall chastise him with a horrible chastisement.

But as for him who believes, and

does righteousness, he shall receive  
as recompense the reward most fair,  
and we shall speak to him, of our  
command, easiness.'

Then he followed a way  
until, when he reached the rising  
of the sun, he found it rising  
upon a people for whom We had  
not appointed any veil to shade  
them from it.

90 So; and We encompassed in knowledge what  
was with him.

Then he followed a way  
until, when he reached between the  
two barriers, he found this side  
of them a people scarcely able to  
understand speech.

They said, 'O Dhool Karnain, behold,  
Gog and Magog are doing corruption  
in the earth; so shall we assign  
to thee a tribute, against thy setting  
up a barrier between us and  
between them?'

He said, 'That wherein my Lord has  
established me is better; so aid me  
forcefully, and I will set up  
a rampart between you and  
between them.

95 Bring me ingots of iron!' Until,  
when he had made all level between  
the two cliffs, he said, 'Blow!' Until,  
when he had made it a fire, he said,  
'Bring me, that I may pour molten  
brass on it.'

So they were unable either to scale it  
or pierce it.

He said, 'This is a mercy  
from my Lord.

But when the promise of my Lord

comes to pass, He will make it into  
powder; and my Lord's promise  
is ever true.'

Upon that day We shall leave them surging on one another,  
and the Trumpet shall be blown, and We shall gather them  
[together,

100 and upon that day We shall present Gehenna to the unbelievers  
whose eyes were covered against My remembrance, and they  
were not able to hear. What, do the unbelievers reckon  
that they may take My servants as friends, apart from Me?  
We have prepared Gehenna for the unbelievers' hospitality.

105 Say: 'Shall We tell you who will be  
the greatest losers in their works?  
Those whose striving goes astray  
in the present life, while they think  
that they are working good deeds.  
Those are they that disbelieve in the  
signs of their Lord and the encounter  
with Him; their works have failed,  
and on the Day of Resurrection We  
shall not assign to them any weight.  
That is their recompense—Gehenna  
for that they were unbelievers and took  
My signs and My messengers in mockery.  
But those who believe, and do deeds  
of righteousness—the Gardens of  
Paradise shall be their hospitality,  
therein to dwell forever,  
desiring no removal out of them.'

Say: 'If the sea were ink  
for the Words of my Lord,  
the sea would be spent before the Words of my Lord are spent,  
though We brought replenishment the like of it.'

110 Say: 'I am only a mortal  
the like of you; it is revealed to me

THE CAVE

that your God  
is One God.

So let him, who hopes for  
the encounter with his Lord,  
work righteousness, and not associate with his Lord's service  
anyone.'



## XIX

### MARY

In the Name of God, the Merciful, the Compassionate

#### *Kaf Ha Ya Ain Sad*

The mention of thy Lord's mercy  
unto His servant Zachariah;  
when he called upon his Lord  
secretly

saying, 'O my Lord, behold  
the bones within me are feeble  
and my head is all aflame with  
hoariness.

And in calling on Thee, my Lord,  
I have never been hitherto  
unprosperous.

5 And now I fear my kinsfolk  
after I am gone; and my wife  
is barren. So give me, from Thee,  
a kinsman

who shall be my inheritor  
and the inheritor of the House  
of Jacob; and make him, my Lord,  
well-pleasing.'

'O Zachariah, We give thee  
good tidings of a boy, whose name  
is John.

No namesake have We given him  
aforetime.'

He said, 'O my Lord, how  
shall I have a son, seeing  
my wife is barren, and I  
have attained to the declining  
of old age?'

10 Said He, 'So it shall be; thy

MARY

Lord says, "Easy is that for  
Me, seeing that I created  
thee aforetime, when thou wast  
nothing."'

He said, 'Lord, appoint to me  
some sign.' Said He, 'Thy sign  
is that thou shalt not speak to  
men, though being without fault,  
three nights.'

So he came forth unto his  
people from the Sanctuary,  
then he made signal to them,  
'Give you glory at dawn and  
evening.'

'O John, take the Book forcefully';  
and We gave him judgment, yet a  
little child,

and a tenderness from Us,  
and purity; and he was  
godfearing, and cherishing  
his parents, not arrogant,  
rebellious.

15

'Peace be upon him, the day  
he was born, and the day he  
dies, and the day he is raised  
up alive!'

And mention in the Book Mary  
when she withdrew from her people  
to an eastern place,  
and she took a veil apart from them;  
then We sent unto her Our Spirit  
that presented himself to her  
a man without fault.

She said, 'I take refuge in  
the All-merciful from thee!

If thou fearest God. . . .'

He said, 'I am but a messenger  
come from thy Lord, to give thee

- a boy most pure.'
- 20 She said, 'How shall I have a son  
whom no mortal has touched, neither  
have I been unchaste?'  
He said, 'Even so thy Lord has said:  
"Easy is that for Me; and that We  
may appoint him a sign unto men  
and a mercy from Us; it is  
a thing decreed."'  
So she conceived him, and withdrew with him  
to a distant place.  
And the birthpangs surprised her by  
the trunk of the palm-tree. She said,  
'Would I had died ere this, and become  
a thing forgotten!'  
But the one that was below her  
called to her, 'Nay, do not sorrow;  
see, thy Lord has set below thee  
a rivulet.
- 25 Shake also to thee the palm-trunk,  
and there shall come tumbling upon thee  
dates fresh and ripe.  
Eat therefore, and drink, and be  
comforted; and if thou shouldst see  
any mortal,  
say, "I have vowed to the All-merciful  
a fast, and today I will not speak  
to any man."'  
Then she brought the child to her folk  
carrying him; and they said,  
'Mary, thou hast surely committed  
a monstrous thing!  
Sister of Aaron, thy father was not  
a wicked man, nor was thy mother  
a woman unchaste.'
- 30 Mary pointed to the child then;  
but they said, 'How shall we speak  
to one who is still in the cradle,  
a little child?'

MARY

He said, 'Lo, I am God's servant;  
God has given me the Book, and  
made me a Prophet.

Blessed He has made me, wherever  
I may be; and He has enjoined me  
to pray, and to give the alms, so  
long as I live,  
and likewise to cherish my mother;  
He has not made me arrogant,  
unprosperous.

Peace be upon me, the day I was born,  
and the day I die, and the day I am  
raised up alive!

35 That is Jesus, son of Mary,  
in word of truth, concerning which  
they are doubting.

It is not for God to take a son  
unto Him. Glory be to Him! When He  
decrees a thing, He but says to it  
'Be,' and it is.

Surely God is my Lord, and your  
Lord; so serve you Him. This is  
a straight path.

But the parties have fallen into variance among themselves;  
then woe to those who disbelieve for the scene of a dreadful day.  
How well they will hear and see on the day they come to Us!  
But the evildoers even today are in error manifest.

40 Warn thou them of the day of anguish, when the matter  
shall be determined, and they yet heedless and unbelieving.  
Surely We shall inherit the earth and all that are upon it,  
and unto Us they shall be returned.

And mention in the Book Abraham;  
surely he was a true man, a Prophet.  
When he said to his father, 'Father,  
why worshippest thou that which neither  
hears nor sees, nor avails thee anything?  
Father, there has come to me knowledge

45

such as came not to thee; so follow me,  
 and I will guide thee on a level path.  
 Father, serve not Satan; surely Satan  
 is a rebel against the All-merciful.  
 Father, I fear that some chastisement  
 from the All-merciful will smite thee,  
 so that thou becomest a friend to Satan.'  
 Said he, 'What, art thou shrinking  
 from my gods, Abraham? Surely, if thou  
 givest not over, I shall stone thee;  
 so forsake me now for some while.'  
 He said, 'Peace be upon thee!  
 I will ask my Lord to forgive thee;  
 surely He is ever gracious to me.  
 Now I will go apart from you  
 and that you call upon, apart from  
 God; I will call upon my Lord,  
 and haply I shall not be, in calling  
 upon my Lord, unprosperous.'  
 So, when he went apart from them  
 and that they were serving, apart  
 from God, We gave him Isaac and  
 Jacob, and each We made a Prophet;  
 and We gave them of Our mercy,  
 and We appointed unto them  
 a tongue of truthfulness, sublime.

50

And mention in the Book Moses;  
 he was devoted, and he was  
 a Messenger, a Prophet.  
 We called to him from the right side  
 of the Mount, and We brought him  
 near in communion.  
 And We gave him his brother Aaron, of  
 Our mercy, a Prophet.

55

And mention in the Book Ishmael;  
 he was true to his promise, and he was  
 a Messenger, a Prophet.

MARY

He bade his people to pray  
and to give the alms, and he was  
pleasing to his Lord.

And mention in the Book Idris; he was  
a true man, a Prophet.  
We raised him up to a high place.

These are they whom God has blessed  
among the Prophets  
of the seed of Adam, and of those  
We bore with Noah, and of the seed of  
Abraham and Israel,  
and of those We guided and chose.  
When the signs of the All-merciful were  
recited to them,  
they fell down prostrate, weeping.

- 60 Then there succeeded after them a succession  
who wasted the prayer, and followed lusts; so  
they shall encounter error  
save him who repents, and believes, and  
does a righteous deed; those—they shall  
enter Paradise, and they shall not  
be wronged anything;  
Gardens of Eden that the All-merciful  
promised His servants in the Unseen; His  
promise is ever performed.  
There they shall hear no idle talk, but only  
'Peace.' There they shall have their provision  
at dawn and evening.  
That is Paradise which We shall give  
as an inheritance to those of Our servants  
who are godfearing.

- 65 We come not down, save at the commandment of thy Lord.  
To Him belongs  
all that is before us, and all that is behind us, and all  
between that.

And thy Lord is never forgetful,  
 Lord He of the heavens and earth and all that is between them.  
 So serve Him,  
 and be thou patient in His service; knowest thou any that  
 can be named with His Name?

Man says, 'What, when I am dead  
 shall I then be brought forth alive?'  
 Will not man remember that We created  
 him aforetime, when he was nothing?  
 Now, by thy Lord, We shall surely muster them, and the Satans,  
 then We shall parade them about Gehenna hobbling on their  
 [knees.

- 70 Then We shall pluck forth from every party whichever of them  
 was the most hardened in disdain of the All-merciful;  
 then We shall know very well those most deserving to burn  
 [there.

Not one of you there is, but he  
 shall go down to it; that for thy Lord  
 is a thing decreed, determined.  
 Then We shall deliver those that were  
 godfearing; and the evildoers We shall  
 leave there, hobbling on their knees.  
 When Our signs are recited to them  
 as clear signs, the unbelievers say  
 to the believers, 'Which of the two parties  
 is better in station, fairer in assembly?'

- 75 And how many a generation We  
 destroyed before them, who were fairer  
 in furnishing and outward show!  
 Say: 'Whosoever is in error, let the  
 All-merciful prolong his term for him!  
 Till, when they see that they were threatened,  
 whether the chastisement, or the Hour,  
 then they shall surely know who is worse  
 in place, and who is weaker in hosts.'

And God shall increase those who were guided in guidance;

and the abiding things, the deeds of righteousness,  
are better with thy Lord in reward, and better in return.

- 80       Hast thou seen him who disbelieves  
in Our signs and says, 'Assuredly  
I shall be given wealth and children'?  
What, has he observed the Unseen, or  
taken a covenant with the All-merciful?  
No, indeed! We shall assuredly  
write down all that he says, and We shall  
prolong for him the chastisement;  
and We shall inherit from him that  
he says, and he shall come to Us alone.
- And they have taken to them other gods  
apart from God, that they might be for them  
a might.
- 85       No, indeed! They shall deny their  
service, and they shall be against them  
pitted.
- Hast thou not seen how We sent the  
Satans against the unbelievers, to  
prick them?  
So hasten thou not against them;  
We are only numbering for them a  
number.
- On the day that We shall muster  
the godfearing to the All-merciful  
with pomp  
and drive the evildoers into Gehenna  
herding,
- 90       having no power of intercession, save  
those who have taken with the All-merciful  
covenant.
- And they say, 'The All-merciful  
has taken unto Himself a son.'  
You have indeed advanced something  
hideous!



THE KORAN INTERPRETED

The heavens are wellnigh rent of it  
and the earth split asunder, and  
the mountains wellnigh fall down  
    crashing  
for that they have attributed  
to the All-merciful a son; and it  
behoves not the All-merciful to take  
    a son.

None is there in the heavens and earth  
but he comes to the All-merciful  
as a servant; He has indeed counted  
them, and He has numbered them  
    exactly.

95 Every one of them shall come to Him  
upon the Day of Resurrection, all  
    alone.

Surely those who believe and do deeds  
of righteousness—unto them  
the All-merciful shall assign  
    love.

Now We have made it easy by thy tongue  
that thou mayest bear good tidings  
thereby to the godfearing, and warn a people  
    stubborn.

And how many a generation We  
destroyed before them! Dost thou perceive  
so much as one of them, or hear of them a  
    whisper?

# XX

## TA HA

In the Name of God, the Merciful, the Compassionate

### *Ta Ha*

We have not sent down the Koran upon thee  
for thee to be unprosperous, but only  
as a reminder to  
him who fears, a  
revelation from

Him who created the earth and the high heavens; the  
All-compassionate  
sat Himself upon the Throne;  
to Him belongs

5 all that is in the heavens and the earth  
and all that is between them, and  
all that is underneath the soil.

Be thou loud in thy speech, yet  
surely He knows the secret  
and that yet more hidden.

God—

there is no god but He.  
To Him belong the Names Most Beautiful.

Hast thou received the story of Moses?  
When he saw a fire, and said to his family,  
'Tarry you here; I observe a fire.

10 Perhaps I shall bring you a brand from it,  
or I shall find at the fire guidance.'  
When he came to it, a voice cried, 'Moses,  
I am thy Lord; put off thy shoes;  
thou art in the holy valley, Towa.  
I Myself have chosen thee; therefore  
give thou ear to this revelation.

- Verily I am God; there is  
 no god but I; therefore serve Me,  
 and perform the prayer of My remembrance.
- 15 The Hour is coming; I would conceal it  
 that every soul may be recompensed  
 for its labours. Let none bar thee  
 from it, that believes not in it  
 but follows after his own caprice,  
 or thou wilt perish. What is that,  
 Moses, thou hast in thy right hand?  
 'Why, it is my staff,' said Moses.  
 'I lean upon it, and with it I  
 beat down leaves to feed my sheep;  
 other uses also I find in it.'
- 20 Said He, 'Cast it down, Moses!'  
 and he cast it down, and behold  
 it was a serpent sliding.  
 Said He, 'Take it, and fear not;  
 We will restore it to its first state.  
 Now clasp thy hand to thy arm-pit;  
 it shall come forth white, without evil.  
 That is a second sign. So We would  
 show thee some of Our greatest signs.
- 25 Go to Pharaoh; he has waxed insolent.'  
 'Lord, open my breast,' said Moses,  
 'and do Thou ease for me my task.  
 Unloose the knot upon my tongue,  
 that they may understand my words.
- 30 Appoint for me of my folk a familiar,  
 Aaron, my brother; by him confirm  
 my strength, and associate him with me  
 in my task. So shall we glorify  
 Thee, and remember Thee abundantly.
- 35 Surely Thou seest into us.'  
 Said He, 'Thou art granted, Moses,  
 thy petition. Already another time  
 We favoured thee, when We revealed  
 what was revealed unto thy mother:  
 "Cast him into the ark, and cast him

into the river, and let the river  
 throw him up on the shore. An enemy  
 of Mine and his shall take him."  
 And I loaded on thee love from Me,  
 40 and to be formed in My sight,  
 when thy sister went out, saying,  
 "Shall I point you to one to have charge of him?"  
 So We returned thee to thy mother  
 that she might rejoice, and not sorrow.  
 Then thou slewest a living soul,  
 and We delivered thee out of grief,  
 and We tried thee with many trials.  
 Many years among the people of Midian  
 thou didst sojourn, then camest hither,  
 Moses, according to a decree.  
 I have chosen thee for My service;  
 go therefore, thou and thy brother,  
 with My signs, and neglect not  
 45 to remember Me. Go to Pharaoh,  
 for he has waxed insolent; yet  
 speak gently to him, that haply  
 he may be mindful, or perchance fear.'  
 'O our Lord,' said Moses and Aaron,  
 'truly we fear he may exceed  
 against us, or wax insolent.'  
 'Fear not,' said He. 'Surely I  
 shall be with you, hearing and seeing.  
 So go you both to Pharaoh, and say,  
 "We are the Messengers of thy Lord, so  
 send forth with us the Children of Israel  
 and chastise them not; we have brought thee  
 a sign from thy Lord; and peace  
 be upon him who follows the guidance!  
 50 It has been revealed to us that  
 chastisement shall light upon him who  
 cries lies and turns his back." '

Pharaoh said, 'Who is your Lord,  
 Moses?' He said, 'Our Lord is He

who gave everything its creation,  
 then guided it.' Pharaoh said,  
 'And what of the former generations?'  
 Said Moses, 'The knowledge of them  
 is with my Lord, in a Book;  
 my Lord goes not astray, nor forgets—  
 55 He who appointed the earth to be  
 a cradle for you, and therein  
 threaded roads for you, and sent down  
 water out of heaven, and therewith  
 We have brought forth divers kinds  
 of plants. Do you eat, and pasture  
 your cattle! Surely in that are  
 signs for men possessing reason.  
 Out of the earth We created you,  
 and We shall restore you into it,  
 and bring you forth from it a second time.'  
 So We showed Pharaoh all Our signs,  
 but he cried lies, and refused.  
 'Hast thou come, Moses,' he said,  
 'to expel us out of our land  
 60 by thy sorcery? We shall assuredly  
 bring thee sorcery the like of it;  
 therefore appoint a tryst between us  
 and thee, a place mutually agreeable,  
 and we shall not fail it, neither thou.'  
 'Your tryst shall be upon the Feast Day.'  
 said Moses. 'Let the people  
 be mustered at the high noon.'  
 Pharaoh then withdrew, and gathered  
 his guile. Thereafter he came again,  
 and Moses said to them, 'O beware!  
 Forge not a lie against God,  
 lest He destroy you with a chastisement.  
 Whoso forges has ever failed.'  
 65 And they disputed upon their plan  
 between them, and communed secretly  
 saying, 'These two men are sorcerers  
 and their purpose is to expel you

out of your land by their sorcery,  
and to extirpate your justest way.  
So gather your guile; then come  
in battle-line. Whoever today  
gains the upper hand shall surely prosper.'

- They said, 'Moses, either thou wilt cast,  
or we shall be the first to cast.'  
'No,' said Moses. 'Do you cast!'  
And lo, it seemed to him, by their sorcery,  
their ropes and their staffs were sliding;  
70 and Moses conceived a fear within him.  
We said unto him, 'Fear not;  
surely thou art the uppermost.  
Cast down what is in thy right hand,  
and it shall swallow what they have fashioned;  
for they have fashioned only the guile  
of a sorcerer, and the sorcerer  
prospereth not, wherever he goes.'  
And the sorcerers cast themselves down  
prostrating. 'We believe,' they said,  
'in the Lord of Aaron and Moses.'  
Pharaoh said, 'Have you believed him  
before I gave you leave? Why, he  
is the chief of you, the same that taught you  
sorcery; I shall assuredly cut off  
alternately your hands and feet,  
then I shall crucify you upon  
the trunks of palm-trees; you shall know  
of a certainty which of us is more terrible  
in chastisement, and more abiding.'  
75 They said, 'We will not prefer thee  
over the clear signs that have come to us,  
nor over Him who originated us.  
Decide then what thou wilt decide;  
thou canst only decide touching  
this present life. We believe  
in our Lord, that He may pardon us  
our offences, and the sorcery

thou hast constrained us to practise;  
God is better, and more abiding.'

Whosoever comes unto his Lord a sinner,  
for him awaits Gehenna  
wherein he shall neither die nor live.  
And whoso comes unto Him a believer  
having done deeds of righteousness,  
those—for them await the most sublime degrees;  
Gardens of Eden, underneath which rivers flow,  
therein dwelling forever;  
that is the recompense of the self-purified.

80 Also We revealed unto Moses,  
'Go with My servants by night; strike  
for them a dry path in the sea,  
fearing not overtaking, neither afraid.'  
Pharaoh followed them with his hosts,  
but they were overwhelmed by the sea;  
so Pharaoh had led his people  
astray, and was no guide to them.

Children of Israel, We delivered you  
from your enemy; and We made covenant  
with you upon the right side of the Mount,  
and sent down on you manna and quails:  
'Eat of the good things wherewith  
We have provided you; but exceed not  
therein, or My anger shall alight on you;  
and on whomsoever My anger  
alights, that man is hurled to ruin.  
Yet I am All-forgiving to him who  
repents and believes, and does  
righteousness, and at last is guided.'

85 'What has sped thee far from thy people,  
Moses?' 'They are upon my tracks,'  
Moses said. 'I have hastened,  
Lord, only that I may please Thee.'

Said He, 'We have tempted thy people since thou didst leave them. The Samaritan has misled them into error.'

90 Then Moses returned very angry and sorrowful to his people, saying, 'My people, did your Lord not promise a fair promise to you? Did the time of the covenant seem so long to you, or did you desire that anger should alight on you from your Lord, so that you failed in your tryst with me?' 'We have not failed in our tryst with thee,' they said, 'of our volition; but we were loaded with fardels, even the ornaments of the people, and we cast them, as the Samaritan also threw them, into the fire.' (Then he brought out for them a Calf, a mere body that lowed; and they said, 'This is your god, and the god of Moses, whom he has forgotten.' What? Did they not see that thing returned no speech unto them, neither had any power to hurt or profit them? Yet Aaron had aforetime said to them, 'My people, you have been tempted by this thing, no more; surely your Lord is the All-merciful; therefore follow me, and obey my commandment!' 'We will not cease,' they said, 'to cleave to it, until Moses returns to us.')

95 Moses said, 'What prevented thee, Aaron, when thou sawest them in error, so that thou didst not follow after me? Didst thou then disobey my commandment?' 'Son of my mother,' Aaron said, 'take me not by the beard, or the head! I was fearful that thou wouldst say,



“Thou hast divided the Children of Israel, and thou hast not observed my word.”’  
Moses said, ‘And thou, Samaritan, what was thy business?’ ‘I beheld what they beheld not,’ he said, ‘and I seized a handful of dust from the messenger’s track, and cast it into the thing. So my soul prompted me.’ ‘Depart!’ said Moses. ‘It shall be thine all this life to cry “Untouchable!”’  
And thereafter a tryst awaits thee thou canst not fail to keep. Behold thy god, to whom all the day thou wast cleaving! We will surely burn it and scatter its ashes into the sea. Your God is only the One God; there is no god, but He alone who in His knowledge embraces everything.’

So We relate to thee stories of what  
has gone before, and We have given thee a  
remembrance from Us.

100      Whosoever turns away from it,  
upon the Day of Resurrection He  
shall bear a fardel,  
therein abiding forever; how evil  
upon the Day of Resurrection that  
burden for them!

On the day the Trumpet is blown; and We shall muster the  
[sinners  
upon that day with eyes staring, whispering one to another,  
'You have tarried only ten nights.' We know very well  
what they will say, when the justest of them in the way will  
say, 'You have tarried only a day.'

105 They will question thee concerning  
the mountains. Say: 'My Lord will  
scatter them as ashes;

then He will leave them a level hollow  
 wherein thou wilt see no crookedness  
 neither any curving.'

On that day they will follow the Summoner in whom is no  
 [crookedness;  
 voices will be hushed to the All-merciful, so that thou hearest  
 naught but a murmuring. Upon that day the intercession  
 will not profit, save for him to whom the All-merciful  
 gives leave, and whose speech He approves. He knows what is  
 before them and behind them, and they comprehend Him not  
 110 in knowledge. And faces shall be humbled unto the Living,  
 the Eternal. He will have failed whose burden is of evildoing;  
 but whosoever does deeds of righteousness, being a believer,  
 shall fear neither wrong nor injustice.

Even so We have sent it down  
 as an Arabic Koran, and We  
 have turned about in it something  
 of threats, that haply they may be  
 godfearing, or it may arouse in  
 them remembrance.  
 So high exalted be God, the true King!  
 And hasten not with the Koran ere  
 its revelation is accomplished unto  
 thee; and say, 'O my Lord, increase  
 me in knowledge.'

And We made covenant with Adam before,  
 but he forgot, and We found in  
 him no constancy.

115 And when We said to the angels, 'Bow  
 yourselves to Adam'; so they bowed  
 themselves, save Iblis; he refused.  
 Then We said, 'Adam, surely this  
 is an enemy to thee and thy wife.  
 So let him not expel you both  
 from the Garden, so that thou art  
 unprosperous.'

It is assuredly given to thee  
neither to hunger therein, nor  
to go naked,  
neither to thirst therein, nor to  
suffer the sun.'

Then Satan whispered to him  
saying, 'Adam, shall I point thee to  
the Tree of Eternity, and a Kingdom  
that decays not?'

So the two of them ate of it, and  
their shameful parts revealed to them,  
and they took to stitching upon  
themselves leaves of the Garden. And  
Adam disobeyed his Lord, and  
so he erred.

120 Thereafter his Lord chose him,  
and turned again unto him, and He  
guided him.

Said He, 'Get you down, both of you  
together, out of it, each of you an enemy  
to each; but if there comes to you from

Me guidance,  
then whosoever follows My guidance  
shall not go astray, neither shall he be  
unprosperous;

but whosoever turns away from My  
remembrance, his shall be a life  
of narrowness,

and on the Resurrection Day We shall  
raise him blind.'

125 He shall say, 'O my Lord, why hast  
thou raised me blind, and I was  
wont to see?'

God shall say, 'Even so it is.  
Our signs came unto thee, and thou  
didst forget them; and so today  
thou art forgotten.'

So We recompense him who is prodigal

and believes not in the signs of his  
 Lord; and the chastisement of the  
 world to come is more terrible and  
 more enduring.

Is it not a guidance to them, how many  
 generations We destroyed before them  
 in whose dwelling-places they walk?  
 Surely in that are signs for men  
     possessing reason.  
 And but for a word that preceded from  
 thy Lord, and a stated term, it  
     had been fastened.

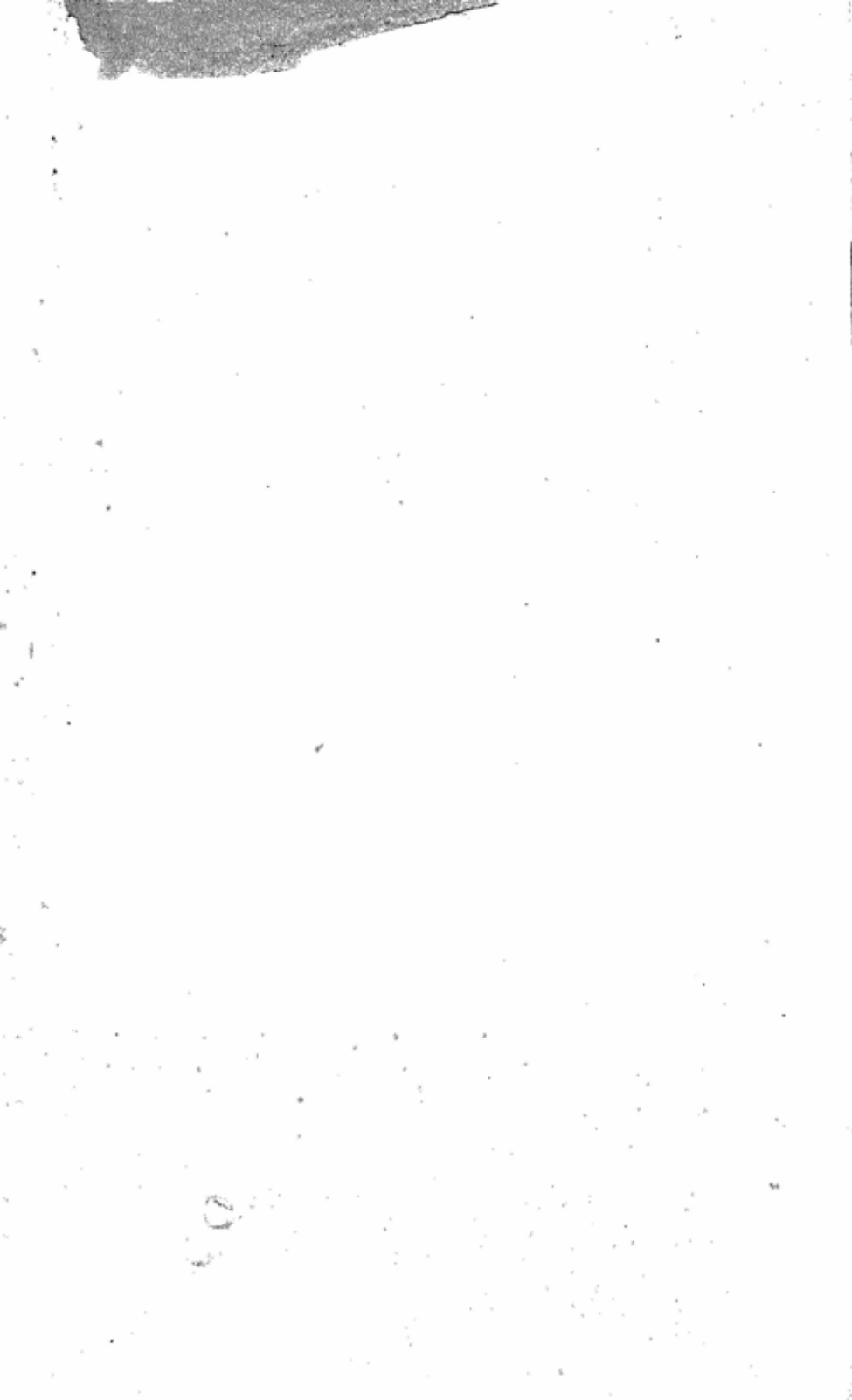
- 130      So be thou patient under what they say, and  
             proclaim thy Lord's praise  
 before the rising of the sun, and before its setting, and  
             proclaim thy Lord's praise  
 in the watches of the night, and at the ends of the day;  
     haply thou wilt be well-pleasing.  
 Stretch not thine eyes to that We have given  
     pairs of them to enjoy—  
 the flower of the present life, that We may try them therein;  
 and thy Lord's provision is better, and more enduring.  
     And bid thy family to pray,  
     and be thou patient in it;  
 We ask of thee no provision, but it is We who provide thee.  
 And the issue ultimate is to godfearing.

They say, 'Why does he not bring us a  
 sign from his Lord?' Has there not come  
 to them the clear sign of what is in  
     the former scrolls?  
 Had We destroyed them with a chastisement  
 aforetime, they would have said, 'Our Lord,  
 why didst Thou not send us a Messenger,  
 so that we might have followed Thy signs  
 before that we were humiliated  
     and degraded?'

Say: 'Everyone is waiting; so wait,  
and assuredly you shall know  
who are the travellers on the even path,  
and who is guided.'







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